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A  
PLAINE AND  
FAMILIAR EX-  
POSITION OF THE  
Fifteenth, sixteenth, and se-  
uenteenth Chapters of  
the Prouerbs of  
*Salomon.*



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TO THE RIGHT WOR-  
SHIPFULL OVR APPROVED

good friend, ERASMV3 DRIDEN

Esquire: *Grace and peace be  
multiplied.*



IR, hauing had long experience of your Christian and constant loue and fauour, as also of your willingnes to reade our bookes, and your godlie wisdom to iudge and discerne of all that you reade: we are bold to offer vnto your Worship this testimonie of our vnfained thankfulness, and to craue your fauourable patronage for the same.

Our former writings comming only as strangers, yet alwaies found all good and kind entertainment at your hands. Therefore we cannot doubt but that this present treatise shall be welcome and well accepted;

## *The Epistle Dedicatorie.*

not only for that it is like to the former for  
matter and manner, but also because it shel-  
ters it selfe vnder your name, and in speciall  
manner craueth your countenance. And  
thus beseeching almighty God to blesse and  
prosper the faithfull endeouours of all that  
truly seeke the peace and welfare of his  
Church, and daily more and more to multi-  
plic his gracious mercies vpon your  
self, your godly wife, and hope-  
full familie, we humbly  
take our leaue.

Yours in the Lord

to be commanded,

*John Dod, Robert Cleauer.*



A briefe summe of the Doctrines  
handed in the fifteenth, sixteenth, and seven-  
teenth Chapters of the Prouerbs.

CHAPTER XV.

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Doct.

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be

## A briefe summe of the doctrines &c.

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- Verse 6. Doct. 1. It is a great promotion, to haue a long and large posteritie.  
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- Verse 7. Doct. 1. Good words are unfit for bad men to utter.  
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- Verse 8. Doct. Great gifts winne friendship sooner then a good cause.
- Verse 10. Doct. Easie corrections where grace is, preuaile more than great seueritie doth with gracelesse persons.
- Verse 11. Doct. No wicked man is better, nor shall bee otherwise dealt withall then a rebell.
- Verse 12. Doct. No wilde beast is so sanage and hurtfull as a violent and wicked man.
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- Verse 14. Doct. So soone as men fall into strife, they make way for troubles.
- Verse 15. Doct. 1. It is a dangerous sinne, to giue allowance to euill men.  
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- Verse 16. Doct. No meanes can make a man wise, that wanteth a good will to heauenly wisdom.
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- Verse 24. Doct. A gracious heart will shew it selfe in a seemely countenance.
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- Verse 28. Doct. It is a point of singular wisdom, to be silent till it be fit to speake.

F F N T S



I  
AN EXPOSITION  
OF THE FIFTEENTH  
CHAPTER OF THE  
Prouerbs.

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CHAPTER XV.

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Verse 1. *A soft answer turneth away wrath: but a grievous word stirreth up anger.*



*Soft answer*] Gentle, milde, and peaceable speeches, [*turneth away wrath*] pacifie the indignation of him that is displeased. He speaketh of that which commeth to passe most commonly, though not alwaies: for sometimes men of a forward and seruile disposition are the more violent, by how much they are mildlier dealt with: and sharpe rebukes preuaile most with such, to tame them with feare, which would not be intreated with faire perswasions. [*But grievous words*] Bitter, biting, and prouoking speeches [*stirre up wrath*] not onely increase it in them, in whom before it was kindled, but kinde it in them who before were kindly affected.

Milde behaiour is the best meanes to procure peace. In *Doct.* another place there is another Prouerbe to the same purpose, *A Prince is pacified by staying of anger, and a soft tongue bre-* Prou. 25. 15.

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ketb

*ket the bones.* This was *Gideons* armour against the rage of the *Ephramites*; and this was *Abigails* armour for her selfe, her husband, and household, when *Dauid*, incensed by *Nabals* grieuous words, was comming with purpose to slay them euery mothers child.

*Reason 1.*

First, it is the weapon which God calleth vpon vs in such a case to take vp and vse, and therefore he worketh safetie by it.

2 Secondly, the strongest resistance is by opposition of contraries, as fire is soonest quenched by water; and a soft wool-packe is lesse penetrable at a Canon shot, then a hard stone-wall.

3 Thirdly, it is in the nature of man, and of certaine other creatures, to desist from fiercenesse when they see submiffion and humble behauiour towards them, which sheweth, that a regard is had of them without contempt.

*Vse 1.*

Reprooffe of their folly whose stout stomacke can neuer be induced to mitigate anger with meeknes, but boisterously resist displeasure with fierces: and so are they conuincd of inhumanitie, which being once offended, are euer implacable, notwithstanding all milde perswasions vsed to satisfie them.

2 Consolation to them that deiect themselves before God in humilitie and prayer: for it gentle words preuaile so mightily with most men, to appease their anger, of what force shall the submisfe supplications of penitent persons be with the Lord, to quench his indignation?

*Verse 2. The tongue of the wise setteth forth good knowledge: but the mouth of fooles poureth out folly.*

**T**He meaning is, that godly prudent men will vtter good matter, and their speeches shall carrie a grace and force with them, as being rightly placed, and wisely ordered. And sinfull vngodly persons on the other side, either vomit out that which is hurtfull, false, or vaine: or else peruert and abuse that which in it selfe is true and wholesome. See chapter 10. verse 32.

*Verse*



Verse 3. *The eyes of the Lord [are] in every place, beholding the euill and the good.*

**T**He eyes of the Lord] His certaine sight and knowledge. He speaketh of God according to man, attributing eyes vnto him, (which he, being a spirit, hath not) because we see with our eyes, and best know the things which wee see. [*in every place*] wheresoeuer any man is: [*behold*] not onlie discern and perceiue, but purposelie obserue and marke, and that continually, as the forme of the word in that Participle importeth: [*the euill and the good*] all sorts of men, together with their hearts and waies.

All men are alwaies in Gods presence: When they see not *Deut.* him, he eieth and looketh on them, wheresoeuer they bee, and howsoeuer occupied: as *Dauid* saith, not concerning himselfe only, but euery man else in the same manner: *Thou knowest my sitting and my rising: Thou understandest my thought* *Psal. 139. 2. 3.* *a farre off: Thou compassest my paths and my lying downe, and art accustomed to all my waies.*

First, he hath made mans eyes, and giueth sight to all, and thereupon the Prophet concludeth, that hee himselfe must needs see euery one, and view their thoughts and behauiour alwaies, *Psal. 94. 9.* *Reason 1.*

Secondlie, if any thing were concealed from him, how should he *2* *lighten things that are hid in darknesse, and make the very counsels of the heart manifest?* How shall he bring every *Eccles. 12. 14.* *worke vnto iudgement, with euery secret thing, whether it be good or euill?* How should he passe an equall sentence vpon every cause and person, as becommeth the righteous Iudge of the world, if the knowledge of any thing might be withhelden from him?

In him wee liue and mooue, and all creatures haue their existence and being, and he filleth both heauen and earth, and all places with his presence: And whither then can any man possibly with-draw himselfe out of his sight? *3*

Instruction, to beware of secret finnes, that the closenesse *Vse 1.*

4

of the place imbolden vs not to doe ought that wee would be ashamed to haue publicly looked vpon in an open assembly: because he which is more to be feared then all the world, beholdeth what we do. And who shall enioyne him to bee silent at our sinfull behauiour, that he publish it not to all the world?

2

Reproofe of their madnesse, that hope for euer to auoid the reproach and punishment of their sinnes, by denying, excusing, colouring, or cloaking of them: as though, if men giue credit to them that they are innocent, God can bring no euidence to find them guilty, notwithstanding that hee take them with the manner, and is in place at the deed doing of notable wickednesse.

3

Consolation to the godly, that the Lord hath respect to the vprightnesse of their hearts, and the integritie of their liues, in euery worke of holinesse, righteousnesse, or mercie, to render a recompence vnto them.

Verf. 4. *A wholesome tongue is [as] a tree of life: but the frowardnesse thereof is [as] a breach made by the wind.*

**T**He purpose and drift of this sentence is, to declare that the course and custome of godlie mens speeches is both comfortable and profitable to them which know how to make vse thereof: as was that goodly tree of life in Paradise, continually bearing fruit, so pleasant and pretious. On the contrary side, as a blustering wind, which throweth downe trees and houses, doth much harme: so a violent and venomous tongue, causing troubles and calamities, is very pernicious and hurtfull. For the former part, see Chap. 11. 30. For the latter, looke Chap. 12. 18.

Verf. 5. *A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.*

**A** Foole] A wicked and vngodly child: [despiseth] either refuseth to heare, or else to obay: [his fathers instruction]

on] that admonition or counsell which his parents or other gouernours giue vnto him: [*but he that regardeth*] submit-teth himselfe vnto, and is bettered by [*correction*] either in words or deeds, giuen by whomsoever, hauing authoritie ouer him [*is prudent*] sheweth wisdom, and receiueth the fruit of the same. See Chap. 13. 1.

Verf. 6. *The house of the righteous hath much treasure: but in the reuenues of the wicked is trouble.*

**T**He house of the righteous] that is, Either euery righteous man hath his house replenished with great store of wealth and substance, or else a lesse quantitie doth as well suffice him, God seeing it to be better and safer for him. And whereas sometimes it falleth out, that godly men haue neither so much as others possesse, nor as themselves desire, and seeme to stand in need of, it groweth from the defect of their godlinesse, for which the Lord correcteth them with some penurie and want, and whereby their hearts faile of that fullnesse of contentment, which more pietie and grace would worke in them.

The latter clause of this verse preuenteth an obiection that might be made against the former, in this manner: Why should righteousness be commended for making the righteous rich, sithence sinne seemeth to make the state of sinners more prosperous then theirs? To this it is answered, that troubles are intermingled with their wealth and possessions; as paines and toile in getting, and cares and feares in keeping, and griefe and anger in forgoing of all, or any part of them. See Chap. 10. 22.

Verf. 7. *The lips of the wise doe spread abroad knowledge: but the heart of the foolish, that which is not right.*

**H**E compareth the lips of wise men to the hands of good seedesmen; who skilfully, and in due manner and measure, at euery steppe, doe scatter the corne into the tilth:

shewing it to be a note of sound vnderstanding, to take opportunitie wheresoeuer it is offered, at home or abroad, to direct their talke to the benefit and edification of the company. On the contrary side, the wicked, out of the euill treasure of their hearts, bring soorth euill things, vttering vanitie, and errours, and noisome speeches, like those that make it their worke to sow Cockle, and Tares, and Darnell, or other weeds, which are only venomous and hurtfull. In the former part of the sentence, the heart is to bee vnderstood, which ministreth matter to the lips: And in the latter, the lips are also meant, which are the instruments of the heart: as if he should haue said, The lips of the wise, out of that grace which is in the heart, doe spread abroad knowledge, and that which is right: and the heart of the foolish, by the peruersenesse of the lips, doth spread abroad ignorance, and that which is not right. For the former part, see Chap. 11. 30. For the latter, Chap. 12. 18.

Verse 8. *The Sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.*

**T**he Sacrifice of the wicked ] Their best works, euen those which seeme most to fauour of deuotion, and their very prayers themselues [*are abomination to the Lord*] sins which he abhorreth, and for which he will punish them: [*but the prayer of the righteous*] and all other their seruices which they faithfully performe [*are acceptable to him*] wherewith, through Iesus Christ he is well pleased, and for the same will gratiously reward them.

*Dott.*

He that would haue his seruice accepted of God, must first giue himselfe to God: Though God be not an acceptor of persons for mens outward condition, yet he is in regard of their inward graces.

Therefore the Lord had respect vnto *Habel* his offering, because he had respect to *Hibel*. And why had hee respect to *Habel*? Because he was his godly faithfull seruant. And therefore the Lord regarded not *Cains* oblation, because he regarded

Gen. 4. 4. 5.

regarded not *Cain*. And why did he not regard *Cain*? Because he was a wicked vnbeleeuing Rebelle.

First, his fauour and countenance is alwaies and onely shewed there, where his image appeareth, which is no where else to be seene, but in the soules and liues of them that dedicate themselues to his worship: and there it is neuer failing. Reasons. 1

Secondly, the most plausible shewes that wicked men make (considering the falshood of their hearts) are condemned of him, as workes of the flesh: and the meanest seruices that good men doe, in respect of the vprightnesse of their minds, be commended as fruits of the spirit. 2

Terror for diuers vngodly persons, who haue nothing but Sacrifices for the foundation of their hope and comfort. For notwithstanding there be neuer so great guiltinesse in their conscience, and sinfulness in their conuersation, and both continued to their liues end, yet they trust, by vertue of their prayers and other good deeds, to pacifie Gods wrath, and escape his iudgements, and make amends for all their misbehaviour. Do they deeme that the Lord will be beguiled by them, and take rebellion for their ransome? and grievous prouocations for a meritorious propitiation? Thinke they that he is driuen to such necessitie, that he must either take their seruice, or not be serued at all, as if he had no Saints or holy seruants to yeeld glorie vnto him? And yet of this sort (beside all, or the most part of the Papists) are verie many, which satisfie themselues with externall words and actions, though holy in themselues, if they were religiously exercised, yet execrable from them, being hypocritically perverted. Use 1.

Incouragement to godly men to pray often, and be diligent in euery good dutie, sithence they may be sure of such happie successe, and their seruice shall be so well accepted. 2

Instruction, to esteeme well of all righteous men, for as much as euery one of them is in so good estimation with God. Though they be neuer so poore in the sight of worldly men, yet they are greater in truth then any worldling is: and 3

Hebr. 11. 38.

James 5. 16.

and such as the Apostle saith, *The world is not worthie of.* They are the fauorites of the most high, hauing at all times access vnto him, and hearing of him, and that with delight and good effect. It is no hard matter for them to procure fauour for their friends whom they pray for, and displeasure to their enemies whom they are sometimes compelled to pray against. Howsoever it is, *Their prayers preuaile much if they be feruent.*

Verse 9. *The way of the wicked is an abomination to the Lord: but he loneth him that followeth righteousnessse.*

Titus 1. 15.

**T***He way of the Wicked*] The whole course of his life and behaiour: whatsoeuer hee saith, and all that he doth *[is abomination to the Lord]* is filthie and loathsome in his eyes, prouoking him in anger to plague him. And this is not to be vnderstood onely of the grosse faults of sinfull men, when they directly transgresse the Law of God, but of euery thing else which they take in hand, as long as they walke after the flesh: as labour and trauell; their meate and drinke; their sleepe and necessarie refreshings: though in exercises not vtterly vnlawfull: though in matters that be meereley ciuill; though in actions euerie way commendable for others to performe. And hereof the Apostle speaketh, when he saith to Titus, *That to the pure all things are pure; but vnto them that are defiled and vnbelleeuing, nothing is pure, but euen their minds and consciences are defiled.*

*But he loneth him*] esteemeth him, and vseth him as his own child; causeth his heart to feelee the comfort of his fauour, and will in due time make it manifest to all the world how deare he is vnto him *[who followeth after righteousnessse]* which is not cold, or slow, or vnstable in doing of good; but with might and maine striueth constantly to obtaine the habit and increase of goodnesse. The word signifieth earnestly to pursue, being a Metaphor taken from the eagernes of wilde beasts, or rauinous fowles, or of any kind of creatures that liue by the spoile of others, which will runne or flie, both  
fast

fast and farre, rather then be disappointed of their prey. True it is, that all are not of equall graces, nor any one at all times equally affected to that which is iust and vpright; but none must leaue off endeouour to seeke it. Euerie man is to make it his gaine, and to abandon all the impediments which would stay him from it. The sense and meaning of the words will be the better discerned, if that be supplied which is vnderstood in either part of the sentence, in this manner: The Lord abhorreth the way and person of the wicked, because he followeth iniquitie: but he loueth the person and way of the godly, because he followeth righteousness.

God respecteth not men according to their wealth and *Doct.* state, but according to their ways and behauiour. Many wicked men haue great substance and dignitie; and yet nothing that they haue or doe is any whit acceptable to the Lord: And most godly men liue in pouertie, or other afflictions; and yet all of them are pretious vnto him. See chapter 11. verse 20. *Doct.* 2.

Verse 10. *Instruction* [is] *enill* to him that forsaketh the way: [and] *he that hateth correction shall die.*

**I***nstruction*] Either wholesome doctrine publicly taught, or faithfull admonition priuately giuen: [*is enill*] (not in it selfe, (for the Scripture calleth it *A pearle*, and *Holy thing* in *Math.* 7. 6. one place, and preferreth it before siluer and gold: and the richest gemmes in another) but it so seemeth to him that is *Prou.* 3. 15. not willing to obey it: in whom also it is an occasion of distempered passions, and hardnesse of heart: [*to him that forsaketh the way*] not to euery one that mistaketh the way, or through infirmitie sometimes swarueth from it; but to such a one as either obstinately refuseth to chuse and walke in the right path of saluation, when the knowledge of it is offered vnto him; or wilfully departeth from it after that he hath made some entrance thereunto: And [*he that hateth correction*] which is imbittered by rebukes, and not bettered by chastisements:

flisements: [*shall die*] is in danger to perish eternally at the last, and to be surpris'd with some speedie, sudden, shamefull, or cursed death in the meane season: and before that, to haue some heauie iudgement to fall vpon him.

Doff.

*Instruction is euill*] The worst men are most vnwilling to be taught how to amend their liues: The sicker their soules are, the more they distaste the Lords medicines: the more beggarly their hearts be, the lesse they desire the riches of grace: and the greater speed they make towards their destruction, the more offensively they take it to be recalled to the way of saluation. It hath been shewed in the ninth chapter, and shall be againe in the next verse (saue one) of this, that scornors vse to hate them that reprove them. *Nathan*, and *Gad*. and all that dealt with *Dauid*, found alwaies good successe in speaking vnto him: for it was his prayer to God, that *the righteous might smite him with rebukes*. But *Elijah* and *Micaiah*, and such as had to do with *Abah*, had an angrie countenance, and hard speeches from him: for he professed that he tooke them for his enemies.

Prou. 9. 8.

Plal. 141. 5.

Reason 1.

First, they are void of sound iudgement, and senselesse of their owne miserable estate, and therefore thinke all instructions needlesse; as a phrenticke patient, or one past feeling of paine, doth see no cause of taking phyicke.

2

Secondly, they are void of Christian loue, and giuen to vncharitable iudging, and therefore interpret all that is spoken to them in the worst sense, and impute it to the malice of him that reproveth them; as though euery admonition were giuen as a sentence of condemnation.

3

Thirdly, they are void of humilitie, and haue themselves in high admiration, and therefore take it for a great disgrace to be told their dutie, as though they were ignorant; and especially to be rebuked for their faults, as if they were offenders.

Use 1.

Instruction, that we proceed on with due care and constancie in the way of faith and holy obedience, not suffering sinfulness to make a breach in our hearts and behaviours: for they that returne back to that which is euil, and fall away from



from that which is good, of all men will like worst continually of them that are the best; and of all speeches will least relish those which are the most saoury and wholesome.

Consolation to them that desire instruction; and learne wisdom from it, and disdain not correction, but bee reformed by it. This part of the sentence cleereth them from the guiltinesse of contempt: They refuse not to walke in the way of God: and the next secureth them from the punishment of death; They haue not correction in detestation.

*Hee that hateth correction*] Contempt of rebukes and instruction is a fore-runner of some grievous plagues to follow: Hereof the holy Ghost speaketh at large in the first chapter: and there the point will more fully appeare. *Doct. 2.*

Verse 11. *The grave and destruction are before the Lord: how much more the hearts of the sonnes of men?*

**T***He grave*] The darkest places in the ground, or deepest places in the waters, where any dead corpse is, or hath been couered, and consequentlie all others as obscure as they, or lower then they, euen to the very center of the earth: [*and destruction*] the place and state of the damned spirits: *are before the Lord*] hee seeth both how the bodies consume, and how the soules suffer, and what be the thoughts of them that sustaine such infernall torments: [*how much more the hearts*] the counsels, and purposes, and discourses, and motions of all the faculties of the soules: [*of the sons of men*] of euery one in euery age that is descended from the race of mankind, so long as hee liueth on earth. Yet is not this an argument from imparitie, in respect of God, as though it were easie for him to behold some thoughts, and hard to find out others: (for all are equally comprehended of him) but in regard of men, which with greater difficultie attaine to the knowledge of that wherunto their sense is not able to reach, and with more facilitie discern that which is subiect to their senses: and so according to themselves they conceiue of the Lord.

Now if they apprehend that he doth continually obserue and looke vpon things that be so abstruse and hidden, they may bee easily perswaded that he is not vnacquainted with that which is more conspicuous and apparant.

*Doct.*

There can nothing be kept so close and secret any where, but the Lord doth at all times euidently see it. The third verse of this chapter was to the same purpose: and there the point hath been spoken to.

Verse 12. *A scorner loueth not him that rebuketh him: neither will he goe vnto the wise.*

**A** *Scorner*] A leaud vngratious person, which obstinatelie hath giuen ouer himselfe to worke wickednesse, and derideth all that dislike of his waies: [*loueth not him that rebuketh him*] but hateth both the reproouer and the reproof, the man and his admonition: according as was said before, that *instruction is euil to him that forsaketh the way: [neither will he goe to the wise] nor be willing that the wise should come to him.* He affecteth not the company and societie of them that be godly, because hee knoweth that they will looke into his licentious life, and tell him plainly of his inordinate behauiour.

*Doct.*

*He will not goe*] Hee that would not be reputed a wicked person, must not shun good companie, where hee may heare of his faults. Both *Nathan* and *Gad*, when need required, dealt plainly with *Dauid*, and told him of things that were amisse in him: yet *Dauid* did banish neither *Gad* nor *Nathan*, either from his Court or companie. The Apostle sheweth, that he that hath grace when he is rebuked and iudged, will not rush out of the assemblie, and be gone; nor exclaime against the Ministers, or meeting; but humble himselfe, and honour the Lord, and giue good testimonie of his seruants. *He will* (saith he) *fall downe on his face, and worship God, and say plainly, that God is in you indeed.*

1. Cor. 14. 25.

*Reason 1.*

First, no man liueth so innocently, as that hee neuer deserveth to be blamed: neither hath any such power of himself,

as that he can alwaies find out his faulting, and forsake his faults, without the helpe of others: and therefore to keepe our selues from them that may make vs to see our sins, and teach vs how to reforme them, is as dangerous as to reiect the Physitian which would shew vs our diseases, and minister medicines to cure them.

Secondly, every faithfull counseller is a trustie friend; and none deale so faithfully in their counsell, as they that dissuade vs from euill courses: and therefore to decline from the societie of such, is to refuse the friendship of those who would grow to be our best affected and most approued well-willers.

Thirdlie, they that chuse to conuerse with wise men, shall learne wisdom by the example of the wise; and the longer they liue with them, the lesse they will offend: and therefore their constant company-keeping with those that be godly, doth argue their purpose, that they vnfaignedlie mind to bee godlie, and will so accustomethemselues to that which is seemely and good, that they shall not need to be often rebuked for that which is euill.

Instruction for all men, to obserue the state of their owne soules, and the better, when occasion is offered, to informe themselues of others by the company which they most desire to frequent. He that delighteth to associate himself with good men, is neuer to be deemed a friend to euill waies. And hee that embraceth the fellowship of sinfull persons, must needs be iudged an enemie to godly behauiour. When *Dauid* would cleare himselfe to be none of the wicked, he made it fully manifest by this, that *he haunted not with vain persons, Psalm. 16. 4. neither kept companie with the dissemblers: That he hated the assembly of the euill, and companied not with the wicked.* When he would prooue himselfe to bee one of the righteous, hee euidently confirmeth it by this, that *he was a companion of al them that feared the Lord, and kept his precepts. Psalm. 119. 63.*

Verse 13. *A ioyfull heart maketh a good countenance: but by the sorrow of the heart, the spirit is broken.*

**A** *Ioyfull heart* [A glad and merrie mind, especially hauing peace with God, and pardon of all his transgressions: *[maketh a good countenance]* causeth the whole body to be more healthful, but most of all sheweth it selfe in the cheerfulness of the face: for the affections of the mind pierce into the parts of the body, and chiefly appeare and worke in the countenance: *[but by the sorrow of the hart]* when it is carnal or excessive, *[the spirit is broken]* as the looks are marred, so the spirits are dulled, and men by sighings and griefes are often brought to such extremities, as that they can hardly draw their breath. The opposition standeth thus: A ioyful hart maketh a good countenance, & by the comforts of it, the spirits are refreshed: and a sorrowfull heart maketh an heauy countenance, and by the griefes thereof the spirits are oppressed.

*Doct.*

It is best both for soule and body, to keep the heart cheerful against all worldlie vexations. Godlie sorrow for sinne is vndoubtedly expedient and necessary, because it is a medicine to expell sinne, and mixed with comfort, and maketh a way for more comfort to follow after: but then it is moderate without excesse, because the spirit from whence it proceedeth, worketh nothing beyond due measure: but of griefes that grow fro carnal causes, the fewest are too many, and the smallest too great. Else why doth *S. Paul*, and *Dauid* in like manner, so often and so earnestly exhort vs to reioyce in the Lord, and alwaies to reioyce? And why doth *Salomon* so confidently testifie, that *a ioyfull heart causeth good health, but a sorrowfull mind drieth the bones?*

*Phil. 4.4.*

*Psal. 33.1.*

*Pro. 17.22.*

*Reasons.*

1

First, the Lord requireth ioy and gladnesse in al them that yeeld worship vnto him; and in signification thereof, ordained the solemne feasts among the *Israhelites*: and therefore the seruices which are offered to him without all cheerfulness, haue seldome any acceptance from him.

2

Secondly, the comfort and ioy that is in the godly, doth minister

minister vnto them a force and power for the due performance of euery good dutie. *Be not sorrowfull* (saith *Nehemiah*, *Nehem. 8. 12.* with *Ezra* and others, when the people mourned vnseasonably) *for the ioy of the Lord is your strength*. A heart replenished with hope and sound comfort, is euermore in best readiness to praise the Lord, to pray to the Lord, to hearken to the Lord when he sendeth his Word, and to yeeld such obedience as his Word requireth. They that are so affected, addict themselves to the exercises of Religion with deuotion; vnto the workes of mercie with willingnesse; and to the affaires of their calling with faithfulness: whereas all commonly is contrarie in them which giue ouer themselves to passionate griefes and heauinesse.

Reprooofe of them that torment themselves with superfluous and hurtfull vexations. *They must necessarily be grieved* (otherwise how can they be pardoned?) *for their vnnecessary griefes*, wherewith they haue oppressed their soules, and so miserablie macerated their bodies. Use 1.

Instruction, to vse all good meanes to retaine cheerefulness of spirit, and to reaire it againe as often as it shall begin to decay: and for this purpose let euery man labour for vprightnesse, without which there can be no sound ioyfulness; and from which, Christian comfort is neuer totally disioyned; for it is the Spirit of God that worketh sincerity: and ioy and peace are the fruits of the same Spirit, as the Apostle testifieth to the Galathians: and withall, the company, and counsels, and consolations, of godly friends, which know how to minister a word in due season to him that is wearie, are of no small force to reuiue them that are oppressed with affliction and anguish. *Deale plainly with them, and they will deale faithfully with you*. Let them know the true cause of your feare and sorrow, and you shall know the right remedie, whereby both may be holpen. And adde hereunto, that their loue and compassion, their skill and discretion, their prayers and supplications, are like to be very forcible meanes to procure the medicine to worke vpon the heart for the effectuall healing of it. 2

Verse 14. *The heart of him that hath understanding seeketh knowledge: but the mouth of the foole is fed with foolishnesse.*

**T**He heart of him that hath understanding] The vpright desire, and sincere affection of him that is wise vnto saluation: [*seeketh for knowledge*] moueth his lips, and cares, and senses, diligently to labour for increase of that holy wisdom wherewith he is already endued: [*but the mouth of the foole is fed with foolishnesse*] that is, Leaudnesse of life; and practise of euill, are as delightfull to the mind of a sinfull person, as delicious food is to the mouth and taste: and he that hath a wicked heart, will be as greedie to satisfie his lust at euery moment, as he that hath a daintie tooth will be desirous to feed on delicate dishes at euery meale.

Prou. 4. 17.

Dott.

Prou. 10. 13.

Reason 1.

And so it is agreeable to that which is in the fourth Chapter, where sinners are said to *eat the bread of wickednesse, and to drinke the wine of violence*: that is, It is meat and drinke to them to do mischief. The sense and opposition in effect tend to this, that the heart of a wise man seeketh for knowledge, and therefore his soule is fed with grace: and the heart of a foole doth hunt after folly, and therefore his mouth is fed with foolishnesse. Grace and vngodlinesse make the greatest difference betweene the persons in whom they seuerally raigne. Their hearts are contrarie: Their desires are contrarie: Their endeouours are contrarie: and so are their delights; and so are their practises; and so are all their wayes. And the very same he meant and spake before, when he said, *It is a pastime to a foole to commit wickednesse: but wisdom is the delight of a man of understanding.*

First, because the one sort is after the spirit, and therefore they saue the things of the spirit; and the other sort is after the flesh, and therefore they saue the things of the flesh.

2 Secondly, because the one sort is guided by iudgement, and chuse that which will chiefly comfort their consciences; and the other is altogether led by lust, and seeke onely that which will satisfie their senses.

Thirdly,

Thirdly, faith maketh the one sort to cast an eie to that which will follow heereafter : and sensualitie causeth the other, like brute beasts, made to be destroyed, onely to looke to that which is present.

Reprooffe of their folly, which arrogate to themselves a pollicie and skill to serue their owne turnes both in pietie and sinfulness : they will walke in the waies of the wicked, and follow the course of the world for their profit and pleasure, and yet seeme also to imitate the godly, and to take vpon them a shew of Religion for their credit and hope of saluation. But who told them that they may knit such a knot, and bring such contrary ends together, when our Saviour telleth vs, that *no man can serue two masters* ; when S. Matth. 6 24. John saith, that *if a man loue the world, the loue of the father is not in him* ; when S. Iames saith, that *who soeuer will be a friend to the world, is made the enemy of God* ?

Consolation to those whom corrupt nature caueth sometimes to taste of sinne, but can neuer allure to feed on it. Though the flesh doe relish it a little while, and feelee a kind of sweetness in it, yet the spirit doth vtterly distaste it forthwith, and findeth it to be full of bitterness : and albeit they slip into faults, as the wicked rush into rebellion, yet they please not themselves in the faults which they commit, as the wicked doe in playing the Rebels.

Verse 15. *All the daies of the afflicted are euill : but hee that hath a good heart [is at] a continuall feast.*

BY the next two verses following it may appeare, that by the afflicted is meant such a one as (through defect of faith and contentednesse) is troubled in minde for pouertie, or other outward calamities, because his worldly estate and condition is no better. And of him it is said, that *all his daies are euill* : that is, His whole life, during those wants, or crosses, or feares, till the heart be holpen by grace [are euill] grievous, tedious, and full of bitter vexations : [but hee that hath a good heart] which is at peace with God, and freed from

the power of infidelitie and sinfulness: [*is at a continuall feast*] is no more burdened with want at any time, than they which haue varietie of dishes before them: and no lesse filled with delights at all times, than they which are well satisfied with dainty meats and pleasant wines. For the comparison is from the comfort and commodities of banquets, and not the surfets and excess thereof. Yet this is according to the degrees of that goodness which is in mens soules: so much godliness as they haue, so much refreshing they finde in their afflictions: and because none can attaine vnto a perfection thereof, therefore none shall be rid of all worldly griefes, and dreads, and discontentments.

The sense and exposition tendeth to this purpose: All the daies of him that hath an euill heart, are as grievous when he is afflicted, as if he were pinched with continuall penury: but all the daies of him that hath a good heart when hee is afflicted, are as ioyous as if he were at a continuall feast.

*Doct.*

Euery mans crosses and troubles are burdenous or easie, according to the state of his heart. It shall bee needlesse to shew by testimonies, or examples out of the word, how vehemently carnall griefe doth torment the mindes of them that are destitute of spirituall grace, seeing that experience maketh it manifest, that temporarie miseries are more felt and feared of men vnregenerate, than is the danger of eternall destruction. But for the other point, that godliness doth bring more contentment and comfort, than afflictions can worke vexations and sorrow, let *S. Paul* witnesse by triall in himselfe, who found matter of reioicing in necessities, in distresses, stripes, in imprisonments, &c. And let the godly *Hebrewes*, in stead of many others, bee produced for the verifying of the same: for besides the reproches and afflictions which they sustained, being made a very gazing-stocke (as the Apostle speaketh) they suffered with ioy the spoiling of their goods, knowing in themselves how that they had in heauen a better and enduring substance.

2. Cor. 8. 4. 5.

Heb. 10. 33. 34

*Reason 1.*

First, all sinfull men make profit and pleasures, and other earthly things, their principall treasure, reposing their whole felicitie



felicities in the same : and therefore when wealth and worldly things doe faile, their hope and happinesse must needs also fall ; whereas godly men make God and his fauour their portion, and heauen and saluation their inheritance. Now because these are as much apprehended in lowest aduersitie as highest prosperitie, therefore their hearts bee as ioifull when they are in boisterous troubles, as if they were in peaceable tranquillitie.

Secondly, vngodly men haue nothing but flesh in them to helpe to beare their burdens ; and that causeth infidelitie to adde to the weight of them, by feares and discouragements, which vsually crush them more than the crosses themselves : whereas the godly haue the spirit to support them, which vseth faith to reuiue their spirits, and animate their hearts, with assurance of Gods helpfull presence, during the time of their triall, and of seasonable deliuerance, when they shall bee sufficiently tried, and of the fruit of all their sufferings after that their sorrowes be ended.

Instruction, that so farre forth as we would liue a comfortable life, we should seeke to build vp our inward man more than our outward estates ; that our hearts bee better furnished than our houses, and our consciences than our coffers : that our stocke of faith and euermore goodnesse may exceed our store of coine and temporall goods : and so shall we be fenced against all perils, and provided for against all wants, and secured against all accidents whatsoever shall fall out hereafter. 2. If passions and distempers bee stirring in vs when any kinde of afflictions doe come vpon vs, it shall bee needfull to search our hearts, and examine our soules, what euill there is in them abounding, and what good there is wanting ; for all impaciencie proceedeth from the excessse of the one, and defect of the other.

Verse 16. *Better is a little with the feare of the Lord, than great treasure, and trouble therewith.*

**B**etter is a little] A small portion of goods is more profitable and comfortable, [with the feare of the Lord] with godlinesse

godlinesse causing a contented minde with ioy, and procuring Gods blessing for vse : [*than great treasure*] than the abundance of wealth : [*with trouble*] with sinfulness which bringeth trouble, namely feare, care, sorrow, and many curses with the checke of an ill conscience : for where Religion is not, there griefes and vexations will be : and the more riches a wicked man hath, whereby hee may seeme to bee free from all molestations, the more incumbrances hee hath, which are alwaies ready to molest him.

Dott.

Though sinfull men haue larger possessions than the godly, yet godly mens goods be much more worth than theirs. They are *pretious riches*, as hee termeth them in the twelfth Chapter, and 27. verse, where the point hath bene handled in both the Doctrines.

Verse 17. *Better is a dinner of greene hearbes where lone is, than a stalled Oxe, and hatred therewith.*

**B**etter] More laudable in the house, and acceptable to the guest : [*is a dinner of greene hearbes*] very meane and slender fare : [*where lone is*] where is concord and hearty good will : [*than a stalled Oxe*] than great store of good meat, and all manner of prouision that appertaineth to a sumptuous feast : [*and hatred therewith*] an euill affection, either towards the parties bidden, or one towards another.

Dott.

**¶** There is best cheere where is best companie to eat and drinke with. It is said to the same purpose, as it may appeare by the force of the argument, in another Prouerbe, that

Prouer. 17.1.

*better is a drie morsell, if peace be with it, than an house full of sacrifices, with strife.*

AQ. 2. 46.

There were many great Feasts in the time of the Apostles, and yet of them none are so much commended in the Scriptures as the meetings of the beleeuers, which *did eat meat together with gladnesse and singlenesse of heart* : notwithstanding they had neither so much meat, nor so costly dishes, as diuers others had. It is noted of *Abraham*, that he entertained God and his Angels to dinner. The Lord himselfe would be his guest, thence he would be so good an house-keeper : and yet

¶

yet the victuals which are mentioned were only butter and milke, and veale that had not time to coole betweene the killing and dressing : notwithstanding his hospitalitie is preferred before the Persian Kings royall banquet : for the one purposed to shew his greatnesse in pompe, and the other his goodnesse in loue. The one dealt exceeding vnkindly with his owne wife, and the other very courteously with them that seemed to him to be meere strangers. Ester 1.

First, kindnesse and friendship to them that are ingenuously disposed, doth more and longer refresh their hearts, than any food, though neuer so sweet and pleasant ; especially comming from him, or in the companie of them, whom he knoweth to be hardly affected towards him. Reason 1. heartily

Secondly, where is store of meat, and want of good will, there must needs be either lumpishnesse, or wrangling, or dissimulation among them that sit together : and often thence spring the beginnings of suits and contentions, and of quarrels and murders ; yea sometimes they are purposely aimed at in the same, as *Saul* intended on an holy daies feast to kill *Dauid* ; and *Absolon* made a sheepe-shearing banquet to dispatch *Amnon*. Now where loue is, there euery one is cheerefull to other, and edifieth others, and beareth with others, and dealeth faithfully with others : and so that which is wanting in their commons, is fully supplied in their fruitfull conference. 2

Reprooofe of them that neuer inuite any friends to their houses, because they cannot provide so good cheere as they wish for them. Vse 1.

Intruccion, that if we be called in kindnesse to our neighbours table, we be not discontented, though there be not so many messes, or varietie of dishes, as wee may peradventure meet with in some other places where wee shall not be so welcome. They that dresse most meat are not alwaies the kindest men : for our Saviour was full of liberality when hee gaue but barley-bread and fish to his Disciples ; and *Nabal* was but a Churle, though he killed both becues and muttens for his sheepe-shearers. 2. [E]

3

Consolation to them whom God abridgeth of that plenty which many others enioy, if they enioy that Christian loue together which many others are abridged of : their mindes may be as well refreshed with a little, and a little may bee as wholefome and good for their bodies. *Eliab at Sarepta* had but one kinde of foode, as it may appeare, all the time of his sojourning there : and yet *Abab* and *Iezabel* had not so much comfort in their great varieties, as hee and the Widow had in one kinde of foode.

Verse 18. *An angry man stirreth up contention : but hee that is slow to wrath, appeaseth strife.*

**A**N *angry man*] Such ouer whom wrath and passion hath power, and in whom it raigeth, (for in the originall text he is called *a man of anger*) [*stirreth up contention*] increaseth dissension where he findeth discord, and maketh debate where peace was before : [*but hee that is slow to wrath*] which can gouerne his affections, and not be angry without cause, or beyond measure, [*appeaseth strife*] endeuoureth to pacifie that displeasure which one man hath conceiued against another : so that he is not only vnlike to him that is giuen to anger, and will not raise contention as hee doth, but taketh a course quite contrarie to his, in reconciling them that be at variance.

*Doct.*

Fumish and froward men are alwaies troublesome and turbulent persons. They commonly bring with them fire and fuell, and bellowes to make combustions and stirres wherefoeuer they come. The same words of this text are repeated againe in another place, where it is said, that *an angrie man stirreth up strife, and a furious man aboundeth in transgression.*

*Prover. 29. 22.*

*Reasons.*

*Prover. 13. 10.*

First, pride worketh very strongly in them ; and onely by pride doe men make contentions. They thinke the wrongs that seeme to be offered vnto them, are too many ; and the duties that are performed, too few ; and the regard that is had of them, too little ; and nothing is enough to satisfie their desires ; and therefore nothing will serue their turnes to keepe them from brawling.

Secondly,

Secondly, they are void of loue, and therefore full of strifes, willing to disquiet others with their frowardnesse, and glad to make others as vnquiet and froward as themselves. Now the contrarie is in men of milde and moderate spirits: their hearts are replenished with humility: they consider how themselves haue beene pardoned by the goodnesse of the Lord, and therefore can easily passe by the trespasses of their brethren: They are more ready to performe dutie than to require it: They deeme themselves vnworthy of that estimation which is had of them, and therefore grudge not that they are no better esteemed: and finally, their Christian loue doth cause them to seeke the meanes how they may shew themselves peaceable towards all men, and maketh them desirous that all men should be peaceable.

Instruction, to keepe our selves, as much as we may, from the companie of testie persons, which vpon euery slight occasion will be ready to wrangle, and fall out with their companions: for we may quickly learne to grow contentious, if we conuerse much with them that loue contentions. *Prover. 22. 25.*

To shew fourth the moderation of our owne mindes, by making peace and good agreement betweene others that are at difference.

Verse 19. *The way of the slothfull is as an hedge of thornes: but the way of the righteous is [as] a paved causey.*

**T**HE way of the sluggard] Not that leaud and licentious course of life which a sinfull slothfull person doth take, (for that seemes plaine and pleasant vnto him) but the good and honest conuersation which he ought to walke in: [is as an hedge of thornes] appeareth to him to be full of difficulties and dangers, as a path that is all ouer-grown with thornes and briars: and therefore either hee dareth not enter into it, because he feareth perils; or else hee will not proceed forwards, because he findeth inconueniences: [but the way of the righteous] the vse and exercise of those good duties which euery godly diligent man performeth: [is [as] a paved causey] plaine,

plaine, easie, and commodious : and therefore he goeth on in the same with good contentment and comfort.

*Doct.* **15** Every good seruice is hard or easie, according as mens wils are inclined vnto it. Hee that hath his minde prett and ready to the practise of any duty, either of pietie, iustice, or mercy, will obserue all the inducements that may lead him to the same : and he that is auerse and backward, will looke to all the impediments that may discourage him from it.

*Num.* 13. 34. That *Israel* should root out the *Canaanites*, the vasaithfull spies thought it no lesse impossible, than for Grasshoppers to ouercome Giants : but *Caleb* and *Ioshua* knew it to bee no more vnlikely, than for armed souldiers to vanquish naked people, or for hungry persons to eat vp meat. *They are but bread for vs* (say they) *their shield is departed from them, and the Lord is with vs : feare them not.*

*Reason 1.*  
*Cant.* 8. 6.

First, the one is fortified with the force of loue, which is vnresistable, and strong as death, that nothing can withstand it : and the other being destitute of all loue to any goodnes, are likewise void of all power to proceed in, and goe thorow with any worke that is good.

**2** Secondly, faith sheweth to the one what helpe God will minister, and what reward he will render to all them that apply themselves to his seruice. And infidelitie perswadeth the other, that well-doing is needlesse, and bootlesse, and fruitlesse : or chargeable; or contemptible, or troublesome, or tedious : against pleasure, or profit, or credit, or safety.

*Vsc.*

Instruction, not to hearken to the excuses of them that are vnwilling to be well exercised : for as they are found absurd when they are duly examined, so are they full of dangers where they are rashly credited. That which they pretend for themselves, may also discourage the hearts of others if any heed be giuen vnto them. Who would be bold to vndertake his iourney, or goe out of his owne doores, if hee beleued the sluggard when he saith, *A Lion is in the way : A Lion is in the streets?*

*Prover.* 6. 13.

**2** Incouragement to them whose hearts are faithfull ; that they shall want neither direction, nor assistance, nor any good

good furtherance in the wayes of the Lord. *Every valley shall be filled, and every mountaine and hill shall be brought low, and crooked things shall be made straight, and the rough wayes shall be made smooth vnto them.* All lets and impediments, both inward and outward, shall be remoued: and all good opportunities, and abilitie to take the benefit thereof, shall be offered and yeelded vnto them. Luke 3. 5.

Verse 20. *A wise sonne reioyceth [his] father: but a foolish sonne despiseth his mother.*

**A** *Wise sonne*] A child that is indued with grace, and ver-  
tuously inclined: [*reioyceth his father*] bringeth com-  
fort to both parents for his pietie and feare of God (if they  
themselues be religious and godly, otherwise it may be, they  
will be the more vexed at it) for his obedience and dutifull  
behaviour towards them, and for his owne good credit with  
all wise men that know his wayes, and the blessing of God  
vpon his state. [*but a foolish sonne*] such a one as is giuen to be  
leaud, and wicked: [*despiseth his mother*] sheweth contempt  
to mother and father, but especially to the mother, because  
he presumeth to be more bold with her, and because his state  
commonly doth lesse depend vpon her. The opposition is  
thus to be conceaued:

A wise sonne doth honor his father and mother, and there-  
fore doth make them to be glad: but a foolish son despiseth  
mother and father, and therefore causeth them to mourne.  
See chapter 10. verse 1.

Verse 21. *Foolishnesse is ioy to him that is destitute of under-  
standing: but a man of understanding will walke uprightly.*

**F** *oolishnesse*] Wickednesse and sinne: [*is ioy*] desired, and  
committed, and continued in with delight: [*to him that  
is destitute of understanding*] a sinfull man that is without all  
true knowledge, and heauenly wisdom: [*but a man of un-  
derstanding*] such a one as is godly wise, whose mind the holy  
E Ghost

Ghost hath inlightned with the sound knowledge of the word: *walketh uprightly* ordereth his conuersation aright, and that in the truth and sincerity of his heart. Thus standeth the opposition: Foolishnesse is ioy to him that is destitute of vnderstanding, and therefore he walketh perversly: but wisdom is ioy to him that is a man of vnderstanding, and therefore he walketh vprightly. See chapter 10. verse 23.

Verse 22. *Without counsell, thoughts come to nought: but by store of Counsellors they shall be established.*

**W***ithout counsell* | When men in difficult and doubtfull cases will trust to their owne wit, and consult with no others whether their enterprises be conuenient, and by what meanes they may effect them: *thoughts come to nought* either they grow wearie of their attempts, or are defeated of their purposes: or though they seeme to succeed well for a time, yet their hopes are frustrate in the end: *but by the multitude of Counsellors* which are wise, and giue faithfull counsell, if their faithfull counsell be harkened vnto and obeyed: *they are established* | in the Hebrew text the Verbe is of the singular number, but collectiue spoken: meaning, that all and euery one of those thoughts which are so directed by counsell, shall haue a constant prosperous successe at the last, if not at the first.

*Dolt.*

*Prou. 10. 18.*

He dealeth best for himselfe, which ordereth his affaires with good aduice. The lesse confident any man is of his own iudgement and skill, the better he is like to speed in his actions and waies. And for this cause the Spirit of God elsewhere giueth this precept: *Establish thy thoughts by counsell, and by counsell make warre.* So David did vsually, inquiring of the Prophets and Priests what he ought to do, and therefore vsually he had good successe: and hereof he failed sometimes, as in the numbring of the people: and therefore sometimes he brought troubles vpon himselfe, as it fell out after the people were numbred. This wholesome instruction *Rheboam* refused, when he declined from the counsell of his ancient Senators: and *Achab* despised, when he quarrelled with

*Micaiah;*



*Micah*: and therefore *Rheboam* had a rent made in his Kingdome, and *Ahab* fell into utter destruction.

First, no mortal man can attaine vnto such depth of iudgement and vnderstanding, to be able sufficiently, by his owne knowledge, to manage all his affaires: God will haue euery man stand in need of his brothers direction: That is reuealed to some, which is hid from others: and many eies may cleerly apprehend y<sup>e</sup> which no one could possibly haue pierced into. *Reason 1.*

Secondly, euery man by nature is somewhat partiall to his affection, and may easily be induced to adde weight by colour of reason, to that end of the scale whereunto his desire more inclineth: whereas hee that leaneth on neither side, may discern the stronger motiues to bee on the other side. 2

Reproofe of rash heady persons, which commit all their affaires to hap-hazzard, without any dread of after-claps to fall out, or providence of good successe to follow. *Use 1.*

And it serueth also for the reprehension of others, which earnestly desiring, and certainly concluding of all good prosperitie and happinesse, doe yet repose so much affiance in their owne vnderstanding and wisdom, as that they thinke they haue no need either to bee taught of God, or aduised by man. But these haue been already spoken of vpon the like occasion, Chap. 11. 14.

Instruction, not to be slacke to aske counsell in all matters of importance, nor slow to obserue it whensoever it is offered: Thou maist with more assurance expect a blessing from God, because herein thou yeeldest obedience to God: but though the euent should seeme not to be answerable to thy wish, yet were not thy labour altogether lost, neither should thy heart faile of the comfort of thy endeouours, forasmuch as thou hast performed a duty in auoiding of rashnesse. 2

Verse 23. *A ioy commeth to a man by the answer of his mouth: and how good is a word in due season?*

**A** ioy commeth to a man: A good man shal find either sooner or later, comfort and gladnesse [by the answer of his mouth]

*month*] by the wholesome words which he vttereth with his mouth, whether hee answer to things demanded, or otherwise: [*And how good is a word in due season?*] that is to say, maruellous profitable and delightful to himselfe and others, are faithfull speeches discreetly deliuered, all meete circumstances of time, place and persons, being duly obserued.

*Doct.*

*Pro. 13. 3.*

*Pro. 12. 14.*

*Reason 1.*

Whosoever applieth his tongue to doe good therewith, shall haue the greatest benefit by it himselfe. *A man shall eat good things by the fruit of his mouth*, as it is said in one Proverbe: *A man shall be faciate with good things by the fruit of his mouth*, as it is said in another Preuerbe.

First, he wil learne that which he teacheth others, and practise that whereto he perswadeth others, and haue feeling of that wherewith hee affecteth others. And by all this doth comodity accrew.

2

Secondly, his loue doth make his brethrens good to become his owne, and then especially when hee hath been by counsell, or consolation, or the like, a meanes and instrument of the same. And therefore *S. Paul* telleth the faithfull *Philippians*, who were conuerted by his ministry, that they were *his joy and his crowne*.

*Philip. 4. 1.*

3

Thirdly, the hope of reward for that good which they haue done by their fruitfull speeches, refresheth their hearts for the present heere, and will bring them fulnesse of glorie and gladnesse for euermore hereafter.

*Use 1.*

*Isai. 49. 4. 5.*

2

Incouragement to vse our lips constant'y to holy and profitable communications, sithence the greater part of the profit will redound to our selues. And albeit none should make vse of them, but euery one reiect them: nay, what though we should be maligned and molested for telling the truth? Yet if our hearts be vpriight, together with our endeouours, we may truly say with that Prophet, whose strength seemed to bee spent in vain, and his labour vtterly lost: *For all this, my iudgement is with the Lord, and my worke with my God; yet shall I bee glorious in the eyes of the Lord, and my God shall be my strength.*

Instruction, not only to find out good points to speake of, but also to chuse a fit time to speake in, that matter and manner,

ner, and all the helpes that we can vse, may further the effect that we desire. By this means, every sentence shall be of greater force and excellencie then a long Oration vnseasonable made: which may appeare by that elegant comparison, *A Prophet* 15. 11. *word spoken in his place, is like apples of gold upon pictures of silver*: and by that which *Iob* affirmeth, and *S. Paul* intendeth, *Iob* 6. 6. that true words without discretion are as vnseasonable as eggs or meats without salt and seasoning. *Col* 4. 6.

Verse 24. *The way of life is on high to the prudent, to avoid from hell beneath.*

**T**he way of life] The way that leadeth to life, yea the very true life it selfe: *[is on high to the prudent]* is not worldly, carnall, and earthly, but spirituall, holy, and heauenlie: and therefore so farre as any man is wise to saluation, he thinketh of heauenly things, and in all his behauiour tendeth towards heauen: *[to auoid]* that so walking therein, hee may escape *[from hell beneath]* from death and destruction, and the place of eternall torment, which a sensuall course of life, and the desire of earthly things will bring men vnto.

He that would attaine to glory in heauen, and will not be *Dost.* damned in the world to come, must liue after an heauenlie manner in this present world. The Apostle foretelleth, that *they who haue their bellie for their God, and mind earthly things*, *Phil.* 3. 19. 20. *must looke to haue their end to be damnation. But our conuersation* (saith he) *is in heauen, from whence also we looke for the Saviour, euen the Lord Iesus Christ.*

First, the promise of saluation, and all the couenants of *Reason 1.* God, are appropriated and made onely to them that walke not after the flesh, but after the spirit: all others haue threatenings and curses against them.

Secondly, none haue communion with Christ, or any assurance that their finnes are washed away with his blood, but *2* they that walke in the light, according as hee is in the light.

Thirdly, they that will escape the second death, must haue *3* their part in the first resurrection: and they that haue attained

ned to that, and are risen with Christ, must seeke those things which are aboue, where Christ sitteth at the right hand of God. They must set their affections on things which are aboue, and not on things which are on the earth.

Use 1.

Reprooſe of their folly, which will not take paines to aſcend vp to this way, and yet hope notwithstanding with good caſe to aſcend vp to happineſſe. They clog their ſoules with all kinds of ſins, and yet boaſt that they looke to be ſaued as well as the beſt: and ſo they ſhall if their owne bragging breath be ſtrong enough to blow them vp to heauen: and that is a harder worke then to blow vp many millions of mil-ſtones. It would be long to recite the ſeueral ſorts of theſe illuded ſinners. A few ſhall ſerue for all the reſt. Proud men may well bee ſet in the firſt ranke, for none goe faſter then they towards deſtruction, and ſcarce any preſume ſo much as they of bleſſedneſſe and ſaluation. Indeed if the conceits and deſires of an high mind were this high way here ſpoken of, they went a pace in it: but then it could not be called the walke of the wiſe for their honour; for all they are alwaies fooliſh to their ſhame. The more loſty they are, the baſer they be: and the higher they aſpire vpwards, the lower they ſinke downwards. Pride is not a faire path to riſe vp to, and walke in; but a filthy puddle which they ſinke into, and wallow in.

And next to theſe are greedy worldlings, which lie groueling on the ground, and like moles are alwaies digging downewards in the earth.

In the ſame ſtate are voluptuous belly-gods, and all others which reſoſe their felicitie and happineſſe in the earth.

Conſolation for them whom God hath raiſed vp ſo high to this way of grace, to walke in it: for they ſhall be raiſed higher to glory when they come to their iournoies end.

And let them not bee diſcouraged though they haue ſo few fellowes to accompany them; for no man hath power or will of himſelfe to chime vp to this cauley, nor very many haue that fauour from God to be brought into it.

Verse 25. *The Lord will destroy the house of the proud: but he will establish the borders of the widow.*

**T**He drift of this sentence is to shew that the safetie of no mans state doth stand in his greatnesse, nor perill of ruine in his smalnesse; but that Gods displeasure doth cut off the wicked, how strong soeuer; and his fauour protecteth the godly, though neuer so feeble. *The Lord will destroy* at one time or other, at once or by degrees, either by the wonted meanes of his plagues and iudgements, or by some immediate stroke from his owne hand: *he will root out* (as the word signifieth) and vtterly ouerthrow: [*the house of the proud* themselves, their seed, substance, estimation, and whatsoeuer belongeth vnto them: [*but he will establish*] defend and maintaine [*the borders of the widow*] those liuing and possessions, or whatsoeuer else pertaineth to poore helpelesse persons, of any sort, which want power to resist their oppressors. Yet is it not so to be vnderstood, as though they that were without friends, were also alwaies without wrongs, (for we reade, and heare, and see the contrarie continually) but that it is not in any mans power to spoile them at his pleasure: and when they are oppressed, he will take their cause into his hands, in iustice and anger to punish their aduersaries, and by grace and prouidence to recompence them. This is the sense of the opposition:

The Lord will destroy the house of the mightie, when they grow to be proud; and establish the borders of the Widowes and weake ones, when they shew themselves humble. The former part, concerning the fall of the proud, hath been handled, chapter 11. verse 2. and fit occasion will be offered for the latter in the three and twentieth chapter, verse 10. following. Where an admonition is giuen, that we *remove not the ancient bounds, nor enter into the fields of the fatherlesse, because he that redeemeth them is mightie, and he will defend their cause against them.*

Verse 26. *The thoughts of the Wicked are abomination to the Lord: but the pure haue pleasant words.*

**T**He thoughts of the wicked] Their desires, affections, purposes, imaginations, and all the motions of their minds: [*are abomination to the Lord*] such as he presently be- holdeth with detestation, and hereafter will punish with great seueritie: [*but the pure*] godly men, whose hearts are purified by faith, and which are vpriight in their wayes, [*haue pleasant words*] they speake such things as are iust and accep- table in the sight of God, and good and profitable for the vse of the hearers.

The opposition standeth thus: The thoughts of the wic- ked, and therefore also their words, are abomination to the Lord: but the words of the pure, and consequently their thoughts, are pleasant vnto him.

*Doff. 1.*

{ The Lord is as well displeased with the sinfull cogitations of the mind, as with the wicked actions of the bodie.

His eye doth as euidently see what the heart doth thinke within, as what the hand doth work without: and the euill that is conceived in the heart, is no better allowed then the sinne which is practised by the hand. When he complaineth by the Prophet, of the grievous iniquities wherewith men laded themselues; how that their seete, their hands, their lippes, their tongues, and all their members were prone and swift to worke mischiese, he inserteth this as a principall among the rest, that *their thoughts were wicked thoughts*. And when he concluded to destroy all the world (excepting *Noah* and his familie) with water, and repented that he had made man in the earth, this is assigned as a cause thereof, that *All the imaginations of the thoughts of mans heart were onely euill continually*.

*Isai. 59. 7.*

*Genes. 6. 5.*

*Reasons.*

First, his law doth command the soule, with the motions of it, as well as the bodie with the actions of that: and there- fore as the vngodly deeds of the one prouoke him to anger, so likewise the vniuersall thoughts of the other must needs offend him.

Secondly,

Secondly, all the thoughts of the wicked are either suggestions by inspiration from Satan, or vapours that fume out of corrupt nature, and sinfull hearts: and therefore how can they but very vehemently displease the Lord, who is perfectly righteous and holy?

Thirdly, from the motions of mens minds proceedeth the mischief which wicked men worke; and therefore that which is the fountaine of so much euill, is grievously hated of him which is the author of all goodnesse.

Instruction, that in examination wee call not onely our deeds, but cogitations into question, that in humiliation we passe sentence vpon thoughts which we find vnlawfull, as well as on actions which we find vnrighteous: that in reformation we neglect not to purge our soules from sinfull imaginations, when we cleanse our liues from wicked conuersation. This doth the Lord himselfe require by the Prophet *Jeremie*, saying, *O Hierusalem, wash thine heart from wickednes, that thou maiest be saved. How long shal thy wicked thoughts remaine within thee?*

Consolation for Gods people, whose ruine and destruction the thoughts of the wicked continually aime at. Though much be purposed against them, yet nothing shall be effected against them for their hurt: nothing shall take place, which in the end shall not make for them. They need not to dread that which he doth detest: whatsoeuer is hatefull to him, may not be hurtfull to them; for how should he suffer any thing, which he abhorreth most, to worke their woe whom he respecteth best?

*But the pure* So farre as any man is vpright and godly, he may also iustly be called pure.

Full perfection remaineth for the Saints to attaine vnto in the life to come: but puritie in the measure thereof doth accompanie them thitherwards in this life. This doth our Saviour confirme, when he pronounceth them *blest* that are *pure in hearts*. And so doth *S. Paul*, when he saith, that *in the pure all things are pure*. And so doth *Dauid*, when he testifieth, that *with the pure the Lord will shew himselfe to be pure*.

Reason 1.

First, the sinnes of the godly are all washed away by the blood of Christ; and in this respect, they are holy and blamelesse before God, without spot or wrinkle, or any thing that may defile them. *Purge me with hyssope (saith the Prophet) and I shall be cleane: wash me, and I shall be whiter then snow.*

Psal. 51. 7.

2

Secondly, both clearing and cleansing do alwayes follow confession of sinnes, and vnfeined repentance: and therefore the Apostle telleth the Corinthians (after their godly sorrow declared by their care and fear, with indignation, zeale, punishment and the like) that *in all things they had shewed themselves to be pure in that matter.*

2. Cor. 7.

No man is charged by the Lord with the euill which he hateth and striveth against, though he cannot auoid it: and euery man is approued of him for the good that he loueth, and endeouoreth to do, though he cannot effect it.

Use 1.

Confutation of the *Donatists* or *Catharists*, that peruert this or other such texts of Scriptures, to proue a perfect puritie necessarie after repentance. Those congregations that haue any defects, they bitterly disclaime, as being no Churches: and those particular persons which are not free from faults, they peremptorily condemne to be no Christians. But the holy Ghost meaneth no such matter: he is not contrarie to himselfe, which affirmeth elsewhere, that *no man can say his heart is cleere, and that he is without sin.* And therefore obserue the difference betweene these hereticall Puritanes, and the faithfull pure men heere mentioned. The one sort arrogate to themselves so much goodnesse, as that they be satisfied therewith, and seeke for no more: The other acknowledge in themselves so great want of grace, as that they strue for a daily increase, and can neuer haue enough. The one sort say all things are so well with them, as that they would not wish to be bettered: and the other see so many things amisse in them, as that they haue cause continually to amend. The one sort are vnmercifull to their weake brethren, and without any compassion passe heauie sentences against them: and the other are pitifull to them that haue their infirmities, and labour in all loue to support them.

Instruction,



Instruction to them that would not be reputed vngodly, that they shew not themselves impure, either to men by corrupt conuersation, or else to God by a polluted conscience: but that externally and internallie they obserue the precept of the Apostle: *Let vs cleanse our selues from all filthinesse of the flesh and spirit, and grow up to full holinesse in the feare of God.* It is a dutie needfull to bee performed, and much for their comfort and credit that proceed in it, though they may looke for mockes and reproches from the mouthes of the wicked; for it is ordinary with wicked persons to deride their betters, which endeouour to be more cleane then themselves. 2

2. Cor. 7. 1.

Verse 27. *He that is greedy of gaine, troubleth his house: but he that hateth gifts, shall liue.*

**H**E that is greedy of gain] Which being discontented with his portion, doth rauenuellie couet after more wealth: [*troubleth his house*] subuerteth his owne estate, and draweth misery vpon his household and posteritie: [*but he that hateth gifts*] not that all receiuing of gifts is sin, for inferiors may take that which superiors bestow vpon them in mercie: and superiors may accept of that which inferiors present them with in kindnesse: but bribes are here spoken against, which are offered either to peruert iudgement, or to buy iustice: whereas the former ought not to bee yeelded vnto for the greatestt summes of money; and the latter should be granted without the least reward. And here is a *Synecdoche*, one thing being proposed for a paterne of many others of like nature. The Magistrates dutie is set for an example of all others, and gifts for all manner of vnlawful gaine and gettings [*shall liue*] safely and comfortably in this life, and gloriously in the life to come. This is the opposition: He that is greedy of gaine, and loueth gifts, bringeth trouble to his house, and shal die: but hee that hath a contented mind, and hateth gifts, bringeth peace to his house, and shall liue.

That way which the world taketh to be best to provide for themselves and theirs, turneth to be most hurtfull vnto them. Doct.

The loue of their familie is their pretext of louing wealth so well, and thereby they annoy their familie as much as an enemy could. Great store of riches, they trust, will make them liue, and liue like men in great credit and honour: and therefore their trust in riches doth turne to their death: they shall die like beasts with shame and reproach. Who is ignorant of the wofull successe which *Achan* found in coueting vnlawfully the gold and siluer at *Iericho*? Hee hoped to get more there then any man in *Israel*: but no man in *Israel* lost so much there as hee: for *himselfe, his gold and siluer, his sonnes and daughters, his Oxen and Asses, his sheepe and Tent, and all that he had, were destroyd.* So *Habakuk* vpbraideth the King of *Babel* with coueting an euill couetousnesse to his house: for seeking to set his house on high, he had consulted shame to his house, and sinned against his owne soule.

*Ioshua 7. 1. 4.*

*Hab. 1. 9. 10.*

*Reason 1.*

First, they molest their people with burdens and niggardlines, with chafing and chiding, and sometimes with strokes and violence.

2 Secondly, they often prouoke the Lord to curse their habitations, and to powre downe plagues vpon that which they possesse, and them that dwell with them.

3 Thirdly, they expose their posteritie and seed after them, to the vengeance and iudgements of God, as is threatned in the Scriptures, and was executed on *Ahabs* line, and many others.

*Use 1.*

Instruction, to labour for godlinesse, which will kill this greedinesse, and worke in vs contentment; that will bring riches to our houles, and blessings to our children, and happiness to our selues, as is at large to be seene in the Psalmes

*Psalm. 112.*



of *Dauid*. The more wee labour for heauenly things, the lesse we shall like of earthlie things, and yet take the way to haue the greater plenty of them.

2 Consolation to those faithfull men, to whom grace hath giuen victorie ouer their couetous affections. They that haue subdued this sinne, are vnder the dominion of no sinne: for if they were, how should they haue this assurance of life? Those whom the spirit causeth to hate vnrighteous profit when

it

it is offered to them, the flesh cannot make heartlie to loue any other corruptions. And obserue, that vnder life he comprehendeth all needfull things, whereby men may commodiously liue. Well is it with his estate who is firmly e-  
 stated in this life here promised. That family is in good case, whose gouernour is so good a man. Happie are those children (if they will embrace their happinesse) whose parents are growne enemies to the world, and friends vnto their owne soules.

Verse 28. *The heart of the righteous studieth to answer: but the mouth of the wicked babbleth out euill things.*

**A** Good man, out of the good treasure of his heart, bringeth forth good things. He meditateth what to speak, that he may vtter such matter as is most wholesome and profitable; and that not onely when a question is demanded of him, or he is otherwise spoken vnto; but vpon any other occasion, when it concerneth him to say ought: For the word [*answer*] is more largelie taken sometimes in the Scriptures, then we vse it in our common speech, as Mat. 11. 25. *At that time Iesus answered and said, I giue thee thanks, O Father, Lord of heauen and earth, &c. [but the mouth of the wicked babbleth out euill things]* he can neither be silent, nor speake well; but is full of discourse, and alwaies prattling rashlie, vainly, offensively, and leaudly.

The opposition standeth thus: The heart of the righteous studieth to answer, and therefore he vttereth things that be good: but the mouth of the wicked is hastily and rashly set on worke, and therefore hee babbleth out things that are euill.

Hee that would speake well and do good with his words, must not be too swift and sudden in his speeches. *Doct.*

We shall find in the next Chapter, that *the heart of the wise guideth his mouth wisely, and addeth Doctrine to his lips.* And David directed before by the spirit that Salomon was after, did fore-tell the same which Salomon bath afterwards confirmed:

Psa. 37. 30.

1. Sam. 1. 16.

Reason 1.

firm'd: *The mouth of the righteous* (saith hee) *will meditate of wisdom: that is, utter wisdom premeditated. And his tongue will talke of iudgement.* When *Hannah* would free her self to *Eli* from the imputation of drunkenness, or other crimes, she hath this to say for her selfe, that *out of the abundance of her meditations and grieffe she had spoken.*

First, it is not easie on the sudden to apprehend the right, because error at the first ken standeth v'sually in mens light, and hindreth them from seeing the truth: whereof they may better informe themselves by serious deliberation. How was *Eli* deceiued in his swift censuring of *Hannah*? How was *Ishba*, with the Elders of Israel, ouerseen in making a league with the Gibeonites? And how did *Nathan* mistake the matter, when he would haue had *Dauid* gone in hand with the building of the Temple?

2 Secondly, when the mind hath time and libertie to ponder vpon, and well to weigh the point to bee spoken vnto, it findeth out good arguments for good causes, and digesteth the same in so apt a manner, as may best perswade the hearts of the hearers.

3 Thirdly, a meditating heart affecteth it selfe with that which it prouideth for others to heare: and such men speake not alone truly and pertinently, but faithfully also and conscienceable: their soule hauing first feeling of that within, which after their mouthes are to deliuer out.

Use 1.

15

Instruction, for euery man to look to his lips, that no words issue out thereat, but by warrant from the heart: that they examine all that is about to be said, whether it hath been aduisedly considered of by the mind.

By this meanes they may be profitable for the edification of their brethren: without it, they will bee infectious and hurtfull. By this, they may bee seruiceable to God: without it, they are rebellious and froward. By this, they may know and declare themselves to be righteous men: and without it, they shew themselves wicked and sinfull.

Neither is it enough to begin our meditations when wee should enter into our speech, but to bee alwaies well stored therewith

therewith for all occasions, as good householders haue their victuals in a readinesse, and not then to be prouided, when their guests are sitting downe at the table.

Reprooſe of ſuch as neuer ſet their hearts to ſtudie for any ſound or fruitful matter, no not then when they are to ſpeake to God himſelfe by prayer or thankſgiuing, nor with any vprightneſſe when they are to ſpeake from God in the Miniſterie of his Word. Nay rather, the hearts of many do ſtudie how to whet their tongues, and open their mouthes wide, to vomit out moſt peſtilent venome and poiſon. 2

Verse 29. *The Lord is farre off from the wicked: but he heareth the prayer of the righteous.*

**T**He Lord is farre off from the wicked] He is neere vnto them in his eſſence, whereby hee filleth heauen and earth: and in his preſence, whereby hee beholdeth their hearts, and all their wayes: and in his iuſtice, being at hand to puniſh them. But he is farre off in reſpect of his fauour and helpe: yea euen then when they pray vnto him in their manner: ſo that they get no more good thereby, then if they ſhould call vpon one that is in another countrey. Vpon which occaſion the Prophet exhorteth men to *ſeeke the Lord ſai. 55. 6. while he may be found, and [to] call vpon him while he is neere.* The cauſe thereof may be gathered out of the eighth verſe of this Chapter, where *the Sacrifice of the wicked* is ſaid to be *abomination to the Lord*. Who would willingly come nigh to that which he much abhorreth? Who would not keep off from ſmelling of noyſome ſents, or looking on loathſome ſights? [*but he heareth the prayer of the righteous*] accepteth of it, and yeeldeth to it: is well pleaſed with that which they offer to him, and granteth that which they deſire of him.

This is the oppoſition: The Lord is farre off from the wicked, and reiecteth their prayers: but he is neere to the righteous, and heareth their petitions. See what hath been ſpoken to this point in the eighth verſe.

Verſe

Verse 30. *The light of the eye reioyceth the heart: and a good hearing maketh the bones fat.*

**T***He light of the eyes* The beholding of delightful aspects [*reioyceth the heart*] bringeth sound gladnes to the soule that is seasoned with grace, and looketh on Gods fauour, with his blessings: [*and a good hearing*] where there is cōfortable matter related, and an attentiuē eare to hearken vnto it: [*maketh the bones fat*] procureth health, and good disposition of the whole body; by meānes whereof, the bones are replenished with marrow within, and well stored with flesh and fatnes without: not that seeing serueth only for the comfort of the heart, and hearing for the health of the body; but each of them is profitable both wayes. And the same may be vnderstood also, in due proportion, of the other senses.

*Dott.*

The Lord hath ordained the senses of men for the vse and benefit both of soule and bodie.

**3** Goodly prospectts and ornaments he offereth vnto the sight both aboue and beneath, to please the eyes: pleasant speeches, besides musicke and other sweet sounds, to content the eares: delicious food, to sweeten the palat: and redolent smels, to refresh the nostrils: and in all these he alloweth vs a naturall delight, and a spirituall. And diuers obiects he hath consecrated meereley for holy vses, as vnder the Law, especially in *Salomons* dayes, and after, were to be seene at Ierusalem; the sumptuous building of the Temple, the gorgeous garments of the Priests, with gold and siluer, and manie pretious iewels and vessels, then vsed in that house: So were there also melodious instruments and songs to be heard, odoriferous oynments and perfumes to be smelt, feasts wherein much meat was dressed to be tasted. And so haue we in the time of the Gospell, our *hearing*, *handling*, *seeing* and *tasting* exercised in the Supper of the Lord, and many ioyfull messages are brought vnto vs by the ministerie of the Word: In all which the Lord respecteth the good of our soules, and maketh our senses as tunnels, thorow which he powreth his graces into our hearts.

First,

First, there is an imbecillitie and weaknesse in the nature of man, who is not able to confirme himselfe in faith without the helpe of sense. Reason 1.

Secondly, our bountifull father declareth his admirable loue and kindnesse, who giueth vnto vs as well spirituall as corporall blessings, both at once, one (after a sort) inclosed in another: and maketh bodie and soule to feele their happinesse together. 2

Instruction, to labour for circumsised eares, and sanctified eyes, and religious hearts: otherwise many glad tidings may be published, as was saluation by Christ himselfe: and many wonderfull objects may be offered, as were the miracles which he wrought: and yet neither soule nor bodie benefited by them: as was the case of the vnbeleeuing Iewes and Pharises. When God spake with his owne voice from heauen, and shewed diuers strange wonders on the earth, and that euery day for fortie yeeres together, Yet (saith Moses vnto them) the Lord hath not giuen you a heart to perceiue, and eyes to see, and eares to heare, vnto this day. Deut. 29. 4.

Reproofe of their madnesse, that put away from themselves these comforts, and yeeld vp their senses to be weapons of Satan, and instruments of their owne miserie. Their eyes and eares are as the grates, or rather open mouthes of sinkes, thorow which all sinfull lusts and vile affections doe passe into their soules: as pride, and enuie, and maliciousnes, impuritie and couetousnes, with innumerable others, which cannot but fill them vp to the brinkes with wofull sorrowes, troubles, and torments. 2

Consolation to Gods people, in regard of their state to come: if our dimme sight now, when as (as S. Paul saith) we looke but as it were thorow a glasse, be yet so ioyfull and comfortable: if our hearing, which is mixed with much deafnesse, doe produce such liuely effects to the heart and whole man, what shall be our felicitie hereafter, when we shall be able perfectly to apprehend all that we shall heare and see; and all that we shall heare and see will be perfectly excellent and glorious? 3



Verse 31. *The eare that heareth the correction of life, shall lodge among the wise.*

**T***He eare that heareth*] The person which inclineth his eares, together with his heart, and yeeldeth obedience *[to the correction of life]* to wholesome reproofes, whereby wee are taught to liue well, and directed to life eternall, *[shall lodge among the wise]* shall be wise, and receiue the reward of wisdom, as a domesticall companion, and fellow seruant with other wise men in the familie and household of God.

*Doct.*

Due reproofes being duly regarded, do make for the saluation of Gods people as well as promises.

PROV. 10. 17.

Euery man is a Traueller, and euery such Traueller sometimes doth fall into by-ways, and euery by-way is exceeding dangerous; and therefore faithfull is that friend that reduceth him into the right path, that wandereth aside: and happie is he that is directed by his friends admonition. To this purpose is that which is said in one of the former Chapters: *He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.* When Wisdom, nere the beginning of this Booke, doth proffer and publish her greatest fauours, she maketh a way to her promises with expostulations and rebukes, saying, *O ye foolish, how long will ye lone foolishnesse, &c. turne you at my correction. Loe, I will powre out my mind vnto you, and make you vnderstand my words.* And there we take to be the fittest place for the prosecution of this point.

PROV. 1. 22. 23.

Verse 32. *He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, possesseth his owne heart.*

**H***He that refuseth instruction*] Which disdaineth to be admonished of his faults, and directed in his wayes, *[despiseth his owne soule]* dealeth as hardly with his owne soule, in bringing shame and destruction vpon it, as if it were a thing that he despised, and were a mortall enemie vnto it: *[but*



*he that obeyeth correction*] which listeneth vnto, and is guided by wholesome lessons, whether sharpe or gentle, [*possesseth his owne heart*] hath the vse and ordering of his mind, and whole soule, and preferueth it from the power of death and damnation.

The opposition is this: He that refuseth instruction, despiseth his owne soule, and casteth it away: but he that obaieth correction, regardeth his heart, and possesseth it.

None are so much their own foes, as vnteachable persons, *Dott. 1.* which will learne no goodnesse.

The madnesse and miserie of such doth Wisdome declare in the end of the eight Chapter, saying, *Hee that sinneth against me, hurteth his own soule: and all that hate me, loue death.* And thither we referre this matter to be intreated of more at large.

It peculiarly belongeth to them that are obedient to Gods *Dott. 2.* holy will, to haue the disposing of their owne hearts.

So meant Ecclesiastes, when he said that *the heart of a wise man is at his right hand: but the heart of a foole is at his left hand.* And so did *Hosea*, when he said, that *Ephraim* was like a *Doue* *deceiued, without an heart.* And so did *Salomon*, when *Ho'sea* 7. 17. he said, *Wherefore is there a price in the hand of a foole to get wis-* *Prou. 17. 16.* *dome, and he hath none heart?*

First, they haue the spirit of grace, and others haue not: *Reason 1.* and where the spirit is, there is libertie, and elswhere it is not. So that, besides them, all are bond-men, which are owners of nothing, but least of themselves and their owne soules.

Secondly, their minds are illuminated with the sound and fauing knowledge of God, and the rest are full of blindness. Now we know that Satan is called *the prince of darkness*: He ruleth and raigneth in the hearts of all them that are overwhelmed with ignorance.

Thirdly, they can master their vnruely affections, and mortifie the rebellious motions thereof. They haue power, by the grace that is giuen vnto the, to heare the word with due attention, to pray to God with feruent feeling, to reioyce in the Lord with holy gladnes, to mourne for sinne with godlie

griefe, &c. whereas others are commanded by the diuell and lust, and carried away strongly to couetousnesse, pride, vncleannesse, intemperancie, or such like: but can neuer bring any faithfull desire to any holy seruice.

True it is, that the godly obedient are often assaulted with the fore-named vices, and yeeld too farre vnto them: but they are not vanquished of them, nor disabled of recovery. And it cannot be denied, but that the rebellious wicked haue sometimes purposes to exercise those Christian duties, and seeme to set themselues thereunto: but it is meere in passion without vprightnesse; neither haue they power to proceed in the performance of them.

Use 1.

Heb. 10. 34.

Consolation to them that yeeld obedience to holy instructions, though they come with some seueritie and sharpnes. They are farre more profitable then painfull, and will bring more ioy and comfort in the end, then they worke grieft and sorrow at the beginning: yea, albeit such men haue not only Gods word to reprove them for their faults, but wicked men to reproch them for their vertues: and let it be that they are molested, and pilld, and polled, and *spoiled of their goods*, as were the faithfull Hebrewes; and slaine and killed, as haue been the godly Martyrs: Yet in all this they are nothing endamaged in credit, state, or body, in comparison of their blessednesse, and most happy condition. When they haue lost all, they haue gained more then all, because they enioy their soules, which are more worth then any wealth; and possesse their hearts, which are of greater value then the richest treasures, or life it selfe. He that is owner of his soule, is a free-holder for euer; and the possession of the heart is a sure euidence for the possession of heauen.

Matth. 16. 26.

Terrour for them that are contemptuous and wicked, refusing to subiect themselues to the gouernment of the Lord. Though they abound with all things, and sinne seeme neuer so commodious vnto them, yet it is better to haue nothing, then not to haue the owning of their owne hearts: for our Sauiour saith, *What shall it profit a man, if he shall win the whole world, if hee lose his soule?* as euery one doth which hath resigned

signed vp his heart to the power of Satan. We account it no great gaine, to get goods with the losse of our eares, or any other member: and yet it is safer to haue our eares cut off, and head also, and all our limmes torne in peeces, then that sinne should rule in our hearts here, and hell hold our soules in thraldome for euermore hereafter.

Verse 33. *Before the feare of the Lord goeth the instruction of wisdom: and before honour goeth humilitie.*

**B***Efore the feare of the Lord*] Before a man be truly religious and godly, [*goeth the instruction of wisdom*] he must be daily informed in the precepts and doctrine of Gods holy will expressed in the Scriptures: [*and before honour*] either that celestial glory which is prepared for Gods people in the life to come, or any comfortable advancement in this life, or the vndoubted note and credit of vsained faithfulness and pietie, [*goeth humilitie*] such as is not counterfeite, and meeterly in shew, but proceedeth from feeling of corruptions, and sight of ones owne vnworthinesse, whereby hee is induced in the meekenesse of his mind, to esteeme others better then himselfe. The word signifieth properly, in respect of the deriuation of it, such a kind of lowliness as is wrought by afflictions, though it be also sometimes more largelie taken. Now it is to bee inquired, what connexion there is betweene this clause and the former, which wil easily be found if we obserue that the vertue and reward here lastly mentioned, depend vpon the dutie and grace in the former place specified: for with instruction there is required humilitie, and to the feare of God there is adioyned honour. *No man* *Doct. 1.* *can haue any godlinesse in him, that will not learne to bee godly.*

The Prophet *Agur*, who is mentioned in this booke, confesseth to God and all the world, that therefore hee was so foolish, and void of vnderstanding, because *hee had not learned wisdom, nor attained to the knowledge of holy things.* *Prou. 30. 3.*

The Apostle admonisheth the Ephesians to walk in better

Eph. 4. 10. 21.

waies then other ignorant heathen men did. *For (saith he) you haue learned Christ, and haue heard him, and haue been taught by him, as the truth is in Iesus, &c.* Whereby hee intimateth, that nothing is to be expected from them that are vntaught, but that which is vnholly, as hardnesse of heart, vncleannesse of life, and such lasciuious behauiour as is there spoken of. And where is pure and sound instruction, there may we looke for sincere and comely conuerfation.

Reason 1.

Hai. 5. 7.

Rom. 10. 14.

First, there is a disability in the nature of euery man, as it now standeth corrupted, to be any way truly religious. *There is a conering (as the Prophet saith) that couereth all people, and a veile spread vpon all nations.* Their minds are darke: Their hearts are hard: Their affections peruerse. Repent they cannot, belecue they cannot, and pray they cannot, vnlesse they be effectually informed by the word of the Lord. *How shall they call on him (saith S. Paul) in whom they haue not beleueed? And how shall they beleene in him, of whom they haue not heard? And how shall they heare without a Preacher?*

3

Secondlie, neither Satan nor the world will relinquish the holds which they keepe in mens hearts, before they bee thrust out of possession by the power of Gods holy spirit: and the holy spirit of God doth vsually work by the ministration of the word.

Use 1.

Admonition for them that enioy this pretious commoditie of faithfull instruction, to make their vse of it, both in getting knowledge and pietie: and for them that are deprived of it, to take notice of their great want of a necessarie helpe, which euery man hath need of: and for all that desire to haue God to bee serued and men to bee saued, that they pray for the propagation and prosperous passage of the Gospell.

Confutation of their follie, which scorne to bee taught of any, and yet for godlinesse will giue place to none, their own ripe wit and reason seruing them sufficiently for their saluation. But the weaknesse of their wit, and the vanity of their reason is bewraied by their witlesse and vnreasonable presumption. Should a blind man become his owne guide in

an vnknown way, which is full of difficulties and dangers? Or is it safe for a naked cripple to enter into a combate with an armed Giant? And what way is so intricate to him that cannot see, as is the way of life to him that is not taught? And what cripple was euer so infirme in bodie, as he that is wilfully ignorant is feeble in soule? How then shall he think to make his part good with the diuell?

That humilitie maketh a way for honor, we shall haue fitter opportunitie to declare in the eighteenth Chapter, and twelfth verse, where the point is set forth by the contrarie, after this manner: *Before destruction, the heart of man is haughty: and before glorie goeth lowlinesse.*



Eph. 4. 10. 21.

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Reason 1.

Iſai. 25. 7.

First, there is a disability in the nature of euery man, as it now standeth corrupted, to be any way truly religious. *There is a conering (as the Prophet saith) that couereth all people. and a veile spread vpon all nations.* Their minds are darke: Their hearts are hard: Their affections peruerſe. Repent they cannot, beleue they cannot, and pray they cannot, vnlesse they be effectually informed by the word of the Lord. *How shall they call on him (saith S. Paul) in whom they haue not beleueed? And how shall they beleue in him, of whom they haue not heard? And how shall they heare without a Preacher?*

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Confutation of their follie, which ſcorne to bee taught of any, and yet for godlinesse will giue place to none, their own ripe wit and reason seruing them sufficiently for their saluation. But the weaknesse of their wit, and the vanity of their reason is bewraied by their witlesse and vnreasonable presumption. Should a blind man become his owne guide in

an vnknown way, which is full of difficulties and dangers? Or is it safe for a naked criples to enter into a combate with an armed Giant? And what way is so intricate to him that cannot see, as is the way of life to him that is not taught? And what criples was euer so infirme in bodie, as he that is wilfully ignorant is feeble in soule? How then shall he think to make his part good with the diuell?

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1847  
The following is a list of the  
names of the persons who  
were present at the  
meeting of the  
Board of Directors  
of the  
City of New York  
on the 1st day of  
January 1847.







# AN EXPOSITION OF THE SIXTEENTH CHAPTER OF THE PROVERBS.

## CHAPTER XVI.

Verse 1. *The preparations of the heart are in man: but the answer of the tongue is from the Lord.*

**I**T is farre from the meaning of the holy Ghost, to ascribe heere free-will to man, as though he had any absolute power to dispose of his owne heart, though by concession, according to the vulgar opinion, that seeme to bee granted: for no man can thinke an euill thought without Gods providence, much lesse a good thought without his grace: but the drift is to shew, that albeit men deuise much, & haue whole *armies* (as the word signifieth) of cogitations in their minds, and those placed in exact order, as it were in battle aray, so that they set downe with themselves both what and how to speake, yet *[the answer of the tongue is from the Lord]* they shal vtter that which God appointeth, and not alwaies what themselves do purpose.

The Lord hath the disposing of euery mans tongue at his *Dott.*  
H owne

Genes. 32.

Numb. 23.

1. Sam. 24. 18.

owne will. It was more then *Eſau* minded (as it is probable) or then euer *Iacob* did looke for (as it is certaine) that *Eſau* ſhould greet *Iacob* with ſo great kindneſſe, and offer ſo much courteſie to him. And *Balaams* voyage to *Balak* was not with intent to bleſſe *Iſrael*, but to curſe them. Neither was *Saul* euer purpoſed to commend *Dauid* for his faithfullneſſe and innocencie, but to accuſe him of diſloyaltie and treaſon. Neither was it in *Caiaphas* thought to prophecie how happie all Gods children ſhould be made by the death of Chriſt, but to conſpire his deſtruction: but God compelled all theſe in that manner to beſtow their ſpeeches, and therefore euery one of them formed them accordingly.

Reasons.

1

Fiſt, the heart of man is in his hand, and the mind and memorie, with all the faculties of the ſoule: and he in a moment doth either further, or hinder, or alter the motions of the ſame, as ſeemeth beſt to his owne wiſdome.

2

Secondly, he hath made the mouth of man, and giuen it to him, and therefore is the principall owner of it, and conſequently, hath the chiefe commanding of it.

Uſe 1.

Inſtruction, that when we are to ſpeake of matters of moment, we be more carefull to craue Gods direction, then confident of our owne abilitie. When we would wiſh others ſo to ſpeake vnto vs, or for vs, as whereby we may receive any benefit, that we intreat the Lord to open their lips, that they may ſeaſonablie vtter their words to do vs good. When we deſire to haue our enemies ſilent towards vs, and not ſpeake ſuch things as may turne to our hurt and damage, that we beſeech him to muſſell their mouthes, and reſtraine them from dangerous and noyſome ſpeeches.

2. Sam. 16. 10.

When we are deſamed, and euill ſpoken of, that we more looke to the hand of the righteous God, to be humbled, then to the lips of vnrighteous men to be vexed, according as *Dauid* did, when he was railed vpon and curſed by *Shemei*.

2

Conſolation for innocent perſons, whoſe conſciences are vpright, how witty and eloquent, how leaud and lying, how bitter and clamorous ſoeuer their aduerſaries be, ſithence their tongues are not to be diſpoſed at their own wils, bur by

Gods

Gods appointment, who doth neuer appoint ought that shal be pernicious to his people. If *Hamans* accusations; and *Ahasuerus* his sentence against the Iewes, had bin to be executed to the destruction of the Iewes, they should neuer haue been vttered by them. And why should any man therefore omit good duties for feare of euill tongues? and forbear to performe that which he ought to do, because he dreads that which others will say? The same Lord which promiseth his seruants defense from the stroake of violent hands, doth also warrant them safetie from the scourge of virulent tongues, Iob 5.21.

Verse 3. *All the waies of a man are cleane in his owne eies : but the Lord pondereth the spirits.*

**A**LL the waies] The purposes, courses, and proceedings : the deeds that are done, the words that are spoken, and the thoughts that are conceiued [*of a man*] of him that is vnregenerate, and hath an ignorant mind, a proud heart, and a sleepe conscience, [*are cleane in his owne eies*] seeme commendable vnto him : hee iustificieth and applaudeth himselfe in them : [*but the Lord pondereth the spirits*] searcheth narrowlie, not onely into the behauiour, but the hearts also of all men, as it were putting them into the ballance, and examining them by number and weight, whether they bee pure and vpriight, as proceeding from sinceritie ; or prophane and hypocriticall, as growing from corruption and guile.

The doctrine that the former part of this sentence would yeeld, hath bin handled in the twelfth Chapter, and fifteenth verse : and that which would arise out of the other, hath been intreated of in the fifteenth Chapter, verse 3. 11.

Verse 3. *Commit thy workes vnto the Lord, and thy thoughts shall be directed.*

**T**He word which we translate [*commit*] signifieth to deuolue or role, meaning thereby that God is chiefly to be  
H 2 rected

respected in euery thing that any man doth deale in: by taking direction from his word, both for matter and manner: by proposing a right end, euen his glory, in the performance of it: by asking his helpe, and waiting on his hand, as wel for successe as recompence: [*and thy thoughts shall be directed*] thy mind shall be informed in the right way: thy heart shall be confirmed to proceed on with cheerefulnesse, and thou shalt be lead with a speciall guidance to thinke vpon those meanes which will be most effectuell for the accomplishing of thy desire, if it bee for his praise and thy good to haue thy desire accomplished.

*Doct.*

They are sure to speed well which deale for God, and depend vpon him in their affaires.

*Psalm. 37. 5.*

*Ps.*

*Prou. 3. 5. 6.*

There is a consent and agreement of sundry other texts of Scripture with this, which perswade to the same duty that in this place is required, and confirme the same promise that here is deliuered. The Psalmist vseth almost the same words, saying, *Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.* And the writer of this booke, elswhere, doth nothing differ from the same in sense, when hee saith, *Trust in the Lord with all thine hart, and leane not to thine owne wisdom. In all thy waies acknowledge him, and hee shall direct thy waies.*

Examples may be brought for prooffe hereof, both plentifull and pregnant; as of *Abrahams* seruants iourney into Mesopotamia to fetch a wife for *Isaac*: and of *Jacobs* to take a wife for himselfe. Who knoweth not that they altogether rested vpon the Lord in their enterprises? And who seeth not the goodnesse of God in their protection, and direction, and happy successe? That his gracious prouidence went thither with them, and was there with them, and returned back with them, and wrought all for them?

*Reason 1.*

First, the businesse is his, and they bee his seruants, and therefore in helping them, he doth manage his owne matters for his owne glory.

2

Secondlie, he is all-sufficient both in wisdom and power, and therefore it is most easie for him to direct them with counsell,

counsell, and assist them with strength, and prosper them with a comfortable euent.

Instruction, to repaire to God in all our waies, and be religious not onely in workes of religion, but in euery other action and exercise. Our refreshings, our ciuill imployments, our ordinarie and common vocations, though neuer so meane, will call vpon vs to craue helpe from heauen, and to be seruiceable to our heauenly Father, if wee mind to shew more obedience then the wicked, and to obtaine a better condition then the Infidels. Remember what the Apostle saith to Christians that be faithfull, and beleeuers, *Whether ye eate, or drinke, or what soener ye doe, doe all to the glory of God.* 1. Cor. 10. 31.

Incouragement against all the lets and impediments that vs to stay many good men from many good seruices. The worke (say they) is great, and our power to performe it is but small: the managing of it requireth much wisdom, and we find our selues verie defectiue of wisdom, and therefore how shall wee bee able to deale in matters of such difficulty? This is true, if that bee not a duty which thou art to vnder take; if the worke be none of thine, as not laid vpon thee by God: but if he call thee vnto it, and set thee about it, let no discouragement oppresse thine heart: hee will surely helpe thee in it. Both *Moses* and *Jeremie* were troubled with such feares, but felt afterwards by experience, that they were causelessly fearefull. At first they considered how heavy the burden of their offices was, and how weak their owne backs were to beare it: but afterwards they found that they and their ministeries were supported and blessed by a diuine hand from aboue; and so shall euery godly man be in all religious and righteous exercises.

Reprooffe and terrour of the wicked, which respect the Lord in that which they do or take, no more then the horse in going, or the ox in plowing, or any kind of beast in his feeding.

Of all others, they would haue least dealing with him: their harts say to God, as the diuels said to Christ: *What haue we to doe with thee? Art thou come hither to torment vs?* Matth. 8. 29.

Whatsoever hath in it any stampe or print of his ordinance, is for that cause distastefull vnto them, though otherwise they see it would bee commodious for them. How can these expect so much to haue their thoughts directed, as their hearts more hardned, and their minds insatuated? And whether is it more likelie that they shall bee blessed in their waies, or rather, according to the threatning of the law, accursed in their courses? especiallie when their workes are so farre from being committed to the Lord, as that they are opposed against the Lord? when they be not done loially in obedience to please him, but contemptuously in rebellion to prouoke him.

Verse 4. *The Lord hath made all things for his owne sake: Yea euen the wicked for the day of euill.*

**T**He Lord hath made all things] By making is vnderstood as well that workmanship which was bestowed vponal the creatures for their forme and existence, as the works which he daily doth in his perpetual gouernment and administration: [*for his owne sake*] for his glory, which is seene in his wisdom and power, in his mercie and righteousness, with all other holy attributes. And this hee doth not onely propose to himselfe, as an end that were meet, and to bee wished, but commandeth and causeth, as an effect that is necessary and certaine: [*euen the wicked against the day of euill*] This clause is annexed, as a preuention of an objection that might arise out of the former words: How truly may it bee said that hee hath made all things for himselfe, when reprobrates, both men and Angels, continually set themselues against him? Now to this he answereth, that hee getteth no small honour by them that are most vngodlie and wicked: for sithence they refuse to yeeld him glory by their life, and to acknowledge his goodnesse in the time of their prosperitie, hee will glorifie himself by their death, and manifest his iustice in the day of their destruction. And to that damnable estate they are fore-ordained by Gods righteous decree,

as it is intimated heere, and expressely affirmed in other places, and yet made worthe of it by their owne vnrighteous behaviour: as is noted in *Pharaoh*, and other obstinate rebels.

The praise of God is set forth not only by his most eminent creatures and actions, but euen by the meanest of his workes, and the worst things that be.

This doth *Dauid* acknowledge in the generall, when he saith, *All thy workes praise thee, O Lord:* and dilateth vpon it *Psal. 145. 10.* in the particulars, when not only he prouoketh Kings and Princes, and all people to performe this duty, but bringeth in all sorts of beasts, and fishes, and fowles, and creeping things, *Psal. 148.* as occasions and meanes thereof.

When the Lord was sending the Prophet *Isaiah* about a most vncomfortable message, euen by his Ministerie to harden the hearts of the people, to their destruction, the *Seraphims* cried, *Holy, holy, holy is the Lord of Hosts.* *Isai. 6. 3.*

When Saint *Paul* had discoursed of the reiection of the Iewes from being a Church for many hundred yeeres, which miserie he could haue been content to preuent with the price of his owne soule, he concluded the point in this maner: *Of him, and through him, and for him are all things. To him be glorie for ever. Amen.* *Rom. 11. 36.*

First, the holy and only wife God cannot possible do any thing that is vaine, and fit for nothing, as euery thing is that serueth not for his glorie. A prudent man will aime at some vse of those things which he taketh in hand, and therefore much more will he which maketh men prudent, and giueth them their wisdom, and can turne all things to such vse as best pleaseth him.

Secondly, the Lord is prouident for his creatures in all his workes, and regardeth their good, especially of the principall and most excellent, as men and Angels: Now he respecteth none so much as his owne honor, nor matcheth any in equalitie with himselfe; for whatsoeuer happinesse is conferred vpon them, it is subordinate to his praise: and that is the scope and chiefe end whereunto all other ends and proceedings are directed.

Instruction,

Use 1.

Instruction, to obserue matter in all his workes and waies, whereby we may be moued to yeeld him that praise which is proportionable to the obiekt offered vnto vs. If we see punishments executed, there is cause that we should be humbled, and made to tremble at his iustice: if mercies be performed, let vs blesse his name for his goodnesse. And so when things come to passe that are stranger then we thought of, or greater then wee expected, let vs wonder at his wisdom, and be guided by it; and magnifie his power, and repose vpon it.

And because we our selues are of his making, and he doth giue vs life, and breath, and all things; yea because we are of his second making, and he doth giue vs eternall life, and grace, and all blessednesse, therefore ought we to be for him, and his glorie, against sinne, and his enemies. And this may be a forcible motiue to make vs patient in all the afflictions which he imposeth vpon vs, because they are his worke, and for his honor, which will be the more procured by our humble and fruitfull submission to him in the same.

2. Pet. 2. 9.

Terror for vngodly men, which giue all the members of their bodies, and faculties of their soules, as weapons of vnrightheousnesse, to fight against God, and yet thrise in their wicked wayes, and prosper in their finnes. *They are reserved (as S. Peter testifieth) to the day of iudgement to be punished;* though they should not be plagued sooner. The Lord will shew himselfe to be admirable in rightheousnes, when all the world shall see them miserable with torments.

Verse 5. *All that are proud in heart, are abomination to the Lord: [though] hand [ioyne] in hand, he shall not be unpunished.*

**A**Ll sorts and degrees of men, male or female, yong or old, high or low, and every particular person, of what condition soeuer, *[that are proud in heart]* whose hearts are losie, and void of humilitie; and the heart is the more specified, because pride is seated in it, and floweth from it, and that no man should challenge to himselfe any immunitie from the



the wretched eſtate of the proud, vnleſſe his heart be ſeaſoned with humilitie. He that hath an high mind, though he beare a low ſaile, and keepe a ſmall port, without pompe and brauery, may be as loathſome in the eies of the Lord, as ſome others that ſet ſoorth themſelues with greater ſhewes. Yet note that he ſaith not, all that haue pride in their hearts, for who can be fully freed from it ſo long as he is cloathed with mortalitie? but they that are proud in heart, and ſo be none that vnſainedly feare God; for that manner of ſpeech intendeth the habit or dominion of pride, which is only in the vnregenerate: [*are an abomination to the Lord*] he hath them in deteſtation, and cannot abide them: [*though hand ioyne in hand*] notwithstanding that they vnite their forces, and combine themſelues together for their defence and ſafetie, [*he ſhal not be unpuniſhed*] not one of them ſhal eſcape the ſtrokes of God, though for a time he deferre his iudgements.

The better that men do like of themſelues, the worſe the *Doff.*  
Lord doth like of them.

The miſchiefes that enſue vpon pride, haue been more at large entreated of in the ſecond verſe of the eleuenth chapter: and the vanitie of wicked mens aſſociation for impunitie, in the one and twentieth verſe of the ſame chapter.

Verſe 6. *By mercie and truth ſhall iniquitie be purged: and by the feare of the Lord men depart from euill.*

**B***y mercie*] That kindeſſe and free loue which the Lord beareth to his elect, [*and truth*] the faithfull accompliſhment of his promiſes (and in the ſame ſenſe are the ſame words taken in Chapter 14. 8. 22. *To them that thinke on good things ſhall be mercy and truth*) [*iniquitie ſhall be purged*] as well originall guilt as actuall tranſgreſſions, and all that is amiſſe in the nature, and hearts, and waies of Gods choſen, ſhall be remitted & waſhed away through the blood of Ieſus Chriſt. That this is the meaning of this ſentence, it appeareth by the force of the word, that ſignifieth to make expiation, which properly belonged to Chriſt to doe, though typically the

1. Iohn 2. 1.

Priests of the law were said to expiate by the sacrifices which they offered. For he (as S. Iohn witnesseth) which is our Advocate with the father, is likewise the propitiation for our finnes: [*and by the feare of the Lord*] the knowledge of his Will, the reuerence of his Maieslie, and the regard of his fauour, [*men depart from iniquitie*] they decline from wicked waies, and do those things which are lawfull and good. Yet neither of them are in full perfection, though both of them in sinceritie and truth. So that he declareth the causes of iustification in the former clause, and the exercise of sanctification in the latter: shewing by whom finnes are pardoned, in the one; and to whom the assurance thereof pertaineth, in the other.

Doct. 1.

Remission of finnes and saluation are giuen by God, and not bought by men.

Isai. 43. 25, 26.

That pride and presumption, to arrogate to ones selfe the praise of making himselfe happie, is most loathsome to the Lord, and therefore he hath stored the Scriptures with testimonies and proofes, to helpe our hearts against it. And to this purpose is that in *Isaiah*: *I [euen] I am he that putteth away thine iniquities for mine owne sake, and will not remember thy finnes. Put me in remembrance; let vs reason together: count thou that thou mayest be iustified.*

Titus 3. 5.

The meaning of the latter words is as if he should haue said, Shew thy righteousness, if thou hast any, and I haue forgotten it: Stand for thine owne worthinesse: Recount the meritorious workes which thou hast wrought, to be iustified thereby: but all will be in vaine. And S. Paul doth expressly disclaime all merits of this nature, both for himselfe, and all his brethren. *He saved vs (saith he) not by the workes of righteousness which we had done, but according to his owne mercie.*

Reasons. 1

First, all mens workes, before remission of finnes, are nothing else but finnes, wherewith the Lord is offended: and can that pacifie his anger, which further prouokes him to be angrie?

Secondly, all the workes of the godly, euen after their finnes are pardoned, be yet mingled with sinne, whereas the merit  
of

of our redemption must bee absolutely righteous, and infinitely holy, according as the Law broken, and the Law-givers iustice are.

Thirdlie, the best workes of the best men, and that which is best both in the men, and in the workes, is his owne free gift: and would it become them to boast thereof, as though they had deserued at his hands for receiuing his almes?

Fourthly, all the good that any man can doe, though hee could doe more then euer any meere man did, is it selfe a due debt, and farre lesse then is due: and how then should it goe for the discharge of al former debts and arreages? The payment of some part of this yeeeres rent will not scue the turne to heale the last yeeeres forfeiture.

Confutation of the Papiſts, who will not be beholding to the Lord for their saluation, so as to yeld him the entire praise thereof.

They must earne some part, or haue no part: They will either winne it, or neuer weare it. But it may be trulie said of them, that *they trusting in lying vanities, doe for sake their owne mercies.*

Consolation to Gods people, who haue a gracious God to ~~trust in~~ and depend vpon, though themselues cannot helpe their soules against their sinnes. Notwithstanding their iniuries bee many, and their merits none at all, yet his mercie and truth are sufficient to helpe against the one, and to supplie the other, and to be all in all vnto them. In them there is efficacie, and constancie, and perpetuitie, according as the Psalmist saith, *His louing kindnesse is mightie towards vs, and his truth endureth for euer.*

After that we are estated in his mercies, we shal as certainly remaine happie people for euer, as wee know him to be a glorious God for euer. He can no more faile of any part of his mercie and truth, then of his whole nature and Deitie.

Instruction, so to belecue and liue, that we may haue his promises for vs, and not his threatnings against vs: Otherwise his truth and iustice wil ioine together to condemne vs, and not his kindnesse and truth to forgieue and iustifie vs. He will

Deut. 19. 10.

will not cast off his righteousness, as hee will not faile of his mercie. For if he should either punish his people that are penitent, or spare his enemies that are obstinate, he should forfeit his truth: for hee plainly professeth, that *those that walk after the stubbornnesse of their owne hearts, he will not be mercifull vnto.*

Deut. 2.

*And by the feare of the Lord*] According as any man is religious in heart, so he will strue to be innocent, and honest in life.

Rom 3. 18.

He that is godly, will surely be good: and he that is impious, cannot chuse but be vnrighteous. The Apostle charging vnregenerate men with wicked behauiour, as that *their mouth is full of cursing and bitterness, and their feet swift to shed blood, &c.* assigneth this as a cause of all those euils, that *the feare of God is not before their eyes.* Where Abraham doubted that *the feare of God was not*, he looked for dishonest dealing: and iust cause hee had so to doe, though hee vsed vnmeet meanes to preuent it, and extended his suspicion too farre in misdeeming all, whereas it appeareth that there was piety and godlinesse in some.

Iob 31. 1.

Contrariwise, *Iob* and *Ioseph*, by vertue of this reuerence of God, obtained power, not onely against the grosse sinnes, but ouer their eyes, that they should not wanton lookes; and ouer their hearts, that they should not conceiue vnchaste thoughts.

Reason 1.  
Prou. 8. 13.

First, it worketh an *hatred of that which is euill*; and wee know no man will bee desirous to meddle much with that which he loneth nor.

2

Secondlie, it putteth men in remembrance of Gods precepts, of Gods presence, of Gods threatnings, of Gods iudgements, and losse of his fauours and mercies. *What portion (saith Iob) should I haue of God from above? and what inheritance from the Almighty from on high? Is not destruction to the wicked, and strange [punishment] to the workers of iniquity? Doth not he behold my waies, and tel all my steps?* Iob 31. 2. 3. 4.

Use 1.

Instruction, that if we wish well vnto our soules, and would not lay load vpon our consciences; if we beare loue to our bodies,

bodies, and would not haue them polluted with corrupt conuersation; if we tender our credits, and would not be blemished with naughtie practises, then let vs seeke to be sanctified throughout with soundnesse of religion and godlinesse.

Or would we be glad that our people should prosper, and our children take good courses for our comfort? Are wee loath to see them vnthrifitie, vnchaste, giuen to filching, or drunkennesse, or any other misbehaviour? Let vs then teach them to know the Lord, and perswade them sincerelie to worship him, and that will be a preseruatiue against all these mischiefes.

Conuiction of them which trust they are godly, and brag that they are very religious, and yet the waies that they walk in, are most licentious and wicked. If they were any whit acquainted with the feare of God, they would be much more estranged from such leaud behaviour. The loyaltie and obedience which they shew to sinne, doth prooue them to bee traitors and rebels against the Lord.

Consolation for such as are reformed of all their former faults, and returne not againe to them, or to as bad: that they are steadfastly religious though peraduenture they haue not the feeling of it. If they were not friends with God, and feared him, they would not fall out with sinne, and flie from iniquitie.

Verse 7. *When the Lord is pleased with the waies of a man, he will make his enemies at peace with him.*

**W**hen the Lord is pleased with the waies of a man [When any person leadeth a holy and righteous life, with faith and integritie, according to the rule of his word, [he will make his enemies at peace with him] hee will cause his aduersaries to lay aside their hatred, and beare good will to him, and deale friendly with him.

This cometh to passe often, but not alwaies: neither would the holy Ghost haue it taken for a perpetuall rule; for how then should that be verified which our Sauour told

Luke 21.26.

his Disciples, that they should be betrayed of their parents, and brethren, and kinsmen, and friends, and be hated of all men for his names sake: which wee see vsually come to passe also in our times: But this is the best meanes to reconcile them vnto vs, and winne their loue either sooner or later, as experience diuerstimes declareth. And this procureth protection from God, though malice bee nothing diminished in them. And this may occasion them now and then to do vs a good turne in a fit, as the Egyptians did to the Israclites; or before they are ware, as *Haman* did to *Mordecai*, though they beare no good affection to vs.

Gen. 31.28.

The best way to haue mans fauour to doe vs good, is to get Gods fauour. *Jacob* was vndoubtedly perswaded of this, when his brother *Eſau*, whose wrath he feared, was coming with a band of men to meet him: and that made him so indefatigable in his prayer and wraſtling with the Lord. And the answer which receiued, with the successe that he found, was sutable to the meanes which hee vsed. *Because thou hast had power (saith the Angell) with God, thou shalt also preuaile with men.*

Hester 4.  
Neh 1.11.

The same course tooke *Mordecai* and *Hester* to procure the fauour and helpe of *Ahasuerus*; and *Nehemiah* to obtaine his suit of King *Artahastate*. And it is said of the Iewes that were in Babel and other places, that when the Lord remembered his covenant towards them, and repented according to the multitude of his mercies, that hee gaue them fauour in the sight of all them that lead them captiues.

Psal. 106.46.

Reas. 1.

First, hee hath the affections of all men at his disposition: He deriuech their loue and liking to whom it pleaseth him; and he incenseth their wrath & hatred against whom he appointeth it. He made *Ahasuerus* to cast off *Vashti*, whom he doted on before; and to embrace *Hester*, whom hee neuer knew before. He caused the same King in a moment to abhorre and hang *Haman*, which had been his minion and principall fauorite; and to admire and promote *Mordecai*, whom he had formerly proscribed and destinated to death.

2

Secondlie, he doth blesse the vertuous and amiable behaviour

niour of his seruants, that it shall be obserued of their enemies, and that to the pacifying of their displeasures, and reconciling of their good wil's: as their mildnesse and mercie, their humilitie and patience, their diligence in their callings, their faithfulness to their friends, their love to their enemies, their innocencie towards all, and readinesse to do good to euerie one. By these and such like, though some be mouued to more enuie, yet many will be allured to better liking of them.

Instruction, that when we haue many aduersaries to oppose vs, and few friends to relieue vs, we examine our waies whether they do offend, or please the Lord. If he be at variance with vs, for that we haue prouoked his anger, it is his displeasure that hath procured vs so many foes, and it is our repentance that must obtaine deliuerance from them. But if he be at peace with vs, they shall not long warre, nor at all preuaile against vs: either their hearts will be changed, and they turned to be our friends, or their power restrained, that they shall be but weake enemies. Either they will desist from their malice, or others will protect vs from their mischief, or God himselfe will be our refuge, that we shall not be hurt by their violence.

Confutation of their follie that currie fauour with men by sinning against God, as by flatterie, and telling of false tales, and seruing their turnes in all other vnlawfull practises. Who is able to recount al the particular courses of this kind, they are so many? There is no euill worke that they dare omit, when they are required to do it, if it be in request; nor any good dutie that they will aduenture to performe, if it be in disgrace, lest they should make their friends become their foes.

Let them know, that the friendship that is so gotten or retained, is either vnconstant and mutable, and is like to be lost as soone as it is found; or vnprofitable and barren, that will do them no good at their greatest need; or dangerous and noisome, that will turne to the hurt either of their hearts or bodies. For many of them whose fauour they haue paid for



for with the hazzard of their soules, do at length become their mortall enemies for the ruine of their present estate: but which of them all will shew his kindnes in helping them to Heauen, and seeking the happines of their state to come?

Verse 8. *Better is a little with righteousnesse, then great revenues without equitie.*

**B**etter] More comfortable and profitable [*is a little*] small substance or maintenance [*with righteousnesse*] when the man himselfe is iust and godly, and his possessions are well gotten and vsed [*then great revenues*] either a large stocke, and store of money, or any kind of riches, or lands, or pensions, or commings in, whatsoeuer, [*without equitie*] which are vniuſtly come by, vnrighteously kept, or vnlawfully spent. See Chap. 12. verse 27. and 15. verse 16.

Verse 9. *The heart of a man purpoſeth his way: but the Lord directeth his steps.*

**M**Any deuices, intents, and resolutions, are in the minds of men: [*but the Lord directeth his steps*] his prouidence causeth their determinations either to proceed and take effect, (when they intend to do that which he hath decreed to haue done) or else to be staied and hindered, when they purpose to themſelues those things which he hath not appointed. And because the whole course of mans actions is resembled to a way, he therefore doth call all his particular proceedings therein, his steps.

*Doct.*

Men doe purpose many things, but God disposeth all things.

*Pſal. 37. 23.*

*Ierem. 10. 33.*

*Exod. 15. 9.*

The Prophet *David* affirmeth the same point, saying, *The steps of man are directed by the Lord.* And *Jeremy* doth also confirm it, when he saith, *I know, O Lord, that the way of man is not in himselfe, neither is it in man to walke, & to direct his steps.* If it had been otherwise, all *Israel* should surely haue perished when the Egyptians pursued them, with purpose, & resolution,



lution, to ouertake and slay, and spoile them. Neither would *Hzechiah* and his people haue been much more safe, if *Saneherib* could haue done as much as he minded, and boasted, and threatned, for his will was plainly enough declared by *Rabshakehs* words.

First, he alone doth fashion all their hearts, and therefore can easily make them alter their thoughts, and change their minds; or go on constantly with their worke, and continue their resolutions. *Reasons.* 1 *Psal. 33. 14.*

Secondly, they hold their power of him, and their life also: their strength is his, and so is their breath, and therefore they shall neither be able to do ought that he resisteth, nor vnable to do any thing that he appointeth. It is said, that *Herod and Pilate, with the Gentiles, and people of Israel, came together to do whatsoeuer his hand and counsell had determined before to be done.* 2 *Act. 4. 28.*

Thirdly, as all men are made for his glorie, so all their waies do tend thereunto, though not in their purpose, yet by his prouidence, and therefore he doth accordingly direct them for the same end. 3

Instruction, that sithence he doth direct our actions by his prouidence, we pray him also to guide our hearts by his grace, and cause vs to purpose that which he doth approve of, that we may be assisted by his power for the good effect of our enterprises. And if wee find good successe in our affaires, according as we wish, let him haue the praise thereof, for making vs to prosper: If we see our selues crossed therein, that we cannot accomplish our desires, we acknowledge his righteous hand in the same, and submit our wils vnto his most holy wisdom. And this may yet further be a forcible motiue to make vs more depend vpon him then on any one, or all men beside: If they shew loue and kindnesse vnto vs, the principall praise and thanks belongeth to him. If we find hard intreatie at their hands, there is due cause of humilitie and patience, because he hath iustly stirred them vp to afflict vs. Vse 1.

Consolation for the people of God, which desire to walke

**I**n the wayes of his word, for they shall neuer want the guidance of his spirit. A promise is made to them for their good prosperitie, and it is in his hand to conduct them to it, and as easie for him to effect it, as to speake it. And because the wicked are continually practising against the godly (innumerable plots being cast for their ruine and destruction) this is our comfort concerning our safetie, that whatsoever God hath purposed in mercie for our good, shall take place; and nothing that they haue concluded in mischiefe for our hurt, shall preuaile. *The Lord breaketh the counsell of the Heathen (saith the Scripture) and bringeth to nought the deuices of the people. The counsell of the Lord shall stand for euer: and the thoughts of his heart throughout all ages.*

Psalm. 33. 10.

Verse 10. *A sage sentence should be in the lips of the King: his mouth should not transgresse in iudgement.*

**A** Sage sentence] The word signifieth a diuination, being vsed very often in the euill part for the predictions of the Soothsayers and Astrologers, and so is forbidden in the Law, Deut. 18. 10. And sometimes in good part, as Isai. 3. 2. *The Lord will take from Hierusalem the strong man, and the man of warre, the Iudge and the Prophe; the Diuiner or prudent man,* (who by obseruation of causes can foresee what effects are like to follow) *and the aged.* And in Micah 3. 6. there is a threatening, that night and darknesse (meaning Gods iudgements vpon their minds, or bodies, or both) shall keep them from vision and diuination. And so here it is prescribed as the Kings dutie, and commended as his vertue, and not reproued as his fault. And hereby is intimated, that a wise equall manner of proceeding in all causes: *[should be in the lips of the King]* in the words and sayings of the Ruler, and soueraigne Gouverneur, and of the subordinate Magistrates vnder him, who are deputed to supplie his place for him: *[his mouth should not transgresse in iudgement]* neither he nor they ought to passe or award any vnjust sentence, or otherwise utter vnrighteous speeches, but deale vprightly towards euery man in euery matter.

They that be in great authoritie, haue need to be well furnished with wildome and iustice.

The prayer which Salomon made to God at the beginning of his raigne, doth argue that hee knew both these graces to be necessary for him. *Gine (saith he) to thy seruant an vnderstanding heart to iudge thy people, that I may discerne betweene good and euill.* Now that which he asked, God was well pleased to grant; and that end which he proposed, God also much respected; that he would therefore, he did afterwards in the case of the two victualling womē or harlots about the child. And it is said, that *all Israel heard the iudgement, and saw the wisdom of God to be in him to doe iustice.* 1.King.3.9. 1.King.3.28.

First, the Magistrate is made the Lords Lieutenant and Deputie: he ruleth for him, and occupieth his place, and therefore must not onelie approue himselfe to his presence, but endeavour so to proceed, as he verilie thinketh God himselfe would, if he were personally in the same case, there and then to sit vpon the same causes. Reasons 1.

This was the ground of Iehosaphats admonition to his Iudges, whereby he perswaded them to be faithfull in the execution of their offices. *Take heed (saith hee) what ye doe, for yee execute not the iudgements of man, but of the Lord, and he wil be with you in the cause and iudgement. Wherefore now let the feare of the Lord be vpon you: take heed, and doe it, for there is no iniquitie with the Lord our God, neither respect of persons, nor receiuing of rewards.* 2.Chron.19.6.7.

Secondlie, the subiects ruled are also the Lords subiects, sheepe, and people, as Salomon confessed in his prayer before mentioned. God is the master and owner of the flocke: the Prince his principall shepheard, and next vnto him; and the subordinate Ministers of iustice inferiour shepheards vnder the Prince. 2

Thirddie, where the Magistrate faileth of vpright dealing, much mischiefe ariseth, both to the innocent, in regard of his state and bodie; and to the offender, in regard of his soule and conscience; and to the Common-weale, in regard of the manifold euils that ensue vpon vniustice: all which, 3

for the most part, are preuented, or healed, by the wisdom and faithfulness of righteous Gouvernours.

Verse 1.

Instruction to all that haue authoritie committed vnto them, or are like hereafter to beare rule ouer others, so to store their minds with knowledge, that their lips may speake not onely equally, but admirable and diuinelic, and to be as far before other men in wisdom and vnderstanding, as they are about them in place and dignitie. These two vertues conioyned, and seasoned with pietie and godlines, will adde dailie increase of honour to them that are most honourable and excellent.

And as they are much behoouefull for their reputation, so are they very necessary for their consciences, because they must yeeld an account to God of the maner of their administration and gouernement. In which respect, euery sentence which they passe, and euery work of their office which they performe, doth more neerely concerne themselves, then the parties whose causes they deale in. If they doe iustice, and decree that which is right, they shall haue praise for the same from the most righteous Iudge at the last day: but if they haue peruerued iudgement, if they condemne the innocent, and if they confirme the wicked in their wicked waies, they doe all this against their owne soules: those matters will be called into question againe at that time, and then they shall haue shame before the iudgement seat of Christ, in the presence and hearing of all the world.

Verse 11. *The weight and ballance of iudgement are of the Lord: all the weights of the bagge are his worke.*

**T**he weight and ballance of iudgement] Iust, even, and equal measures, and all vpight and faithfull dealing in euery respect, [are of the Lord] commanded and appointed by him, Deut. 25. 45. 16. according as it is said in the Law, *Thou shalt haue a right and iust weight: a perfect and a iust measure shalt thou haue, that thy daies may be lengthened in the land which the Lord thy God giveth thee. For all that doe vnrightously are abomination to the Lord thy*

thy God, [all the weights] the great and the small, and of the middle size [of the bagge] which men vse to put into the bag for the better and safer keeping of them, [are his worke] his ordinance, found out and inuented by his special prouidence and direction, and warranted by his word for the benefit of humane societie, and the preservation of equitie in the trafficke of one man with another. Herein is a secret admonition contained by consequence, that no man peruert them to fraud and deceit, because that man is not onely thereby dammed, but Gods owne ordinance is thereby violated. See Chap. II. verse 1.

Verse 12. *It is an abomination for Kings to commit wickednesse: for the throne is established by iustice.*

**I**T is an abomination] An horrible and loathsome thing, wherewith the Lord is highly displeased, [for Kings] for great and mighty men, and Magistrates of euery degree, [to commit wickednesse] to walke in impious, vnclane, and vnrighteous waies: [for the throne] their honour, and safetie, and good estate euery way, [is established by iustice] made firme, and continued the longer, by their faithfull and vp-right behauiour towards God and their people.

The greater men bee, the more grieuous their faults are Doct. 1.  
when they fall into sinne.

By this argument doth *Hosea* exaggerate the offenses, and iustifie the punishments of the Priests of his time. *As they* Hos. 4. 7.  
*were increased* (saith he) that is, growne richer, and exalted higher, *they rebelled against me, therefore I will change their glory into shame.* And *Jeremy*, by way of comparison, doth somewhat extenuate the naughtinesse of the vulgar sort, to aggravate the wickednesse of the nobilitie, saying, *They* (this common people) *are poore, they are foolish, for they know not the way* Ier. 5. 4. 5.  
*of the Lord, nor the iudgement of their God, I wil get me vnto the great men, and will speake vnto them, for they haue knowne the way of the Lord, and the iudgement of their God: but those haue also either broken the yoke, and burst the bonds. Wherefore a Lion*

for the most part, are preuented, or healed, by the wisdom and faithfulness of righteous Gouvernours.

Verse 1.

1

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*out of the Forrest shall slay them, and a Wolfe out of the Wildernesse shall destroy them, &c.*

Reason 1.

First, the more bountifull God hath been to them, the more thankfull they ought to be to him; and as he hath increased their wages, they should also mend their work: large pay doth duly challenge large paines: and therefore contrariwise their great offenses must needs deserue the greater punishment.

The Lord was wont to vpbraide great personages, when they committed great transgressions, with the high places he had advanced them vnto, as *Saul*, and *Ieroboam*, and *Eli*, though better then they, and *Dauid* himselfe, though best of them all.

2

Secondly, their sinnes are very pernicious and pestilent: they bring euill into request, that men by their example will practise it for credit sake. When *Ieroboam* is mentioned, he is vsually described by this, that *he made Israel to sinne*.

3

Thirdlie, they draw downe plagues and iudgements vpon the places and people that are vnder them, as *Dauid* did by his adulterie and murder: and when he committed a smaller fault, as was the numbring of the people. But the strokes which the fearefull sinnes of *Manasse*, *Iehoiakim*, and others, brought vpon the Citie, Temple, and inhabitants of *Ierusalem* and *Iudah*, were maruellous lamentable in those daies, and very memorable still in these times.

Use 1.

Reprooffe and terrour for such as priuilege themselves by those prerogatiues which they haue about other men, whereas none are in so dangerous and miserable estate as they.

4

They thinke their gentrie will warrant all impietie, and their dignitie assure them of impunitie, and their eminent places a protection from all punishments. And therefore so many are puffed vp with pride, and practise crueltie, and professe adultery, and breath out blasphemies, and liue in voluptuousnesse, and scarce forbear any kind of iniquitie.

5

Instruction, for honourable personages to take the right way to preserue their honour, by keeping themselves from those corruptions whereunto this age of ours, and that state

of



of theirs are very prone. Let them therefore reade the Scriptures constantly, as the King was commanded to doe *all the* Deut. 17. 19. *duties of his life, that he might learne to feare the Lord his God, and to keepe all the words of the Law.* Let them meditate in the same with as great diligence as was required of *Ioshua*, who was to applie himselfe thereto both day and night, *that he* Ioshua 1. 8. *might do according to all that was written therein.*

Let them haue faithfull Ministers about them, which will shew them their sins, and deale faithfully with their soules, as *Gad* and *Nathan* did with *Dauid*: and let them hearken to their wholsome counsels, as *Dauid* did to *Gads* and *Nathans*.

*The throne is established, &c.*] The goodnesse and iustice of *Doct.* 2. men in authoritie doth better vphold their estate then greatnesse and riches.

The Lord by *Jeremiah* declaring how happie *Iosiah* the father had bin, and how wretched *Iehoiakim* the son should be; and why the one did speed so well, and wherefore the other could thrine no better, saith, *Shalt thou raigne because thou* Jerem. 22. 15. *closest thy selfe in Cedar? Did not thy father eat, and drinke, and prosper, when he executed iudgement and iustice? When he iudged the cause of the afflicted and poore, he prospered. Was not this because he knew me, saith the Lord? But thine eyes and thy heart are only for thy couetousnesse, and for oppression, &c.* And so his ruine and destruction is shewed in the words following.

First, there, and no where else, is stabilitie and assurance, *Reason 1.* where God is a refuge and defence: they stand all firme whom he protecteth, and downe they must whom he neglecteth: And whom doth he preferue but the righteous? And what righteous man was euer forsaken? Especially, what righteous and godly Prince can possiblie be destitute of his aid and succour?

Secondly, equall and vpright administration of iustice 2 doth knit the hearts of the people to their gouernours: and the loue of the subjects is a strong foot, and a mightie munition for the safetie of the Ruler.

Thirdly, when the Magistrate doth right to al, and wrong 3 to none, every good and indifferent man will reuerence him, and

and stand in the greater awe of his lawes: his authoritie will command the very heart, so that none but such as are desperately rebellious, will dare to attempt any thing against him. It is noted, that *when all Israel had heard the wise and righteous sentence that Salomon passed for the deliuerie of the child to the right mother, they feared the King*: and the reason is added, *because they saw the wisdom of God was in him to do iustice.*

1. King. 3. 28.  
Use.

Reproofe of their folly that make fraud and oppression the pillars and buttresses of their estates, to uphold them from decay, and meanes and instruments to erect them higher. And this is to be found almost in all sorts of superiours; as in many masters, which are as fierce as Lions in offering iniuries, and preying vpon their apprentices and seruants. So in sundrie Land-lords, who are as hungrie as Beares to swallow vp and deuoure the labours and substance of their poore tenants. So in diuers Magistrates and Officers, who smite with the fist of wickednes, and lay heauie burdens vpon the backs of their inferiours. But let them be intreated to remember, that God doth heare all, and see all; and will iudge all; and that whiles they go about to make themselves great, they make themselves guilty of great iniquity, and liable to great punishments, which no title, nor price, nor power can preuent. They vndermine the very foundation of their honor and posteritie, when they take that course for the aduancing of their names, and the raising vp of their houses.

Verse 13. *Righteous lips are the delight of Kings: and the king loneth him that speaketh right things.*

**T**He latter clause sheweth what is the sense of the former, that whe it is said, *Righteous lips are the delight of Kings* is meant, that Kings and great personages will affect such as speake with truth, wisdom and faithfulness. This oft commeth to passe, but oftener faileth, more mightie men fauouring flatterers and Sycophants, then such as are vpright in their speeches. And yet is there no vntruth in the sentence, because the purpose thereof is to shew what is done by some, and

and ought to be done by all. It is therefore giuen as a precept to Princes and superiours, to make much of them that speake plainly with iudgement and discretion: and an encouragement to subiects and inferiours, to vse their lips so, with expectation of fauour thereby, if not from mightie men in the earth, yet from the Almighty God in Heauen.

Faithfulnesse and honestie is the directest way to preferment and honor. Wee see it verified in *Ioseph*, in *Daniel*, in *Mordecai*, and others. And there is to the same purpose a like saying in another Chapter: *He that loneth purenesse of heart, for the grace of his lips the King shall be his friend.* See more for this point in the fourteenth chapter at the last verse. Doct. ¶ Prou. 22. 11.

Verse 14. *The wrath of a King is as messengers of death: but a wise man will pacifie it.*

**T**He wrath of a King] His indignation, iustly and vpon due cause kindled against his seruants or subiects, [*is as messengers of death*] doth portend and threaten some great punishment, if not present death, to the parties with whom he is offended, if they fall into his hands: [*but a wise man will pacifie it*] he will endeavour either by his owne meanes, fit opportunity being taken; or by mediation of others, who shall be better regarded, to assuage his anger.

It is very dangerous for any man to incur the displeasure of Princes and great Potentates. Doct.

True it is that *Pharaoh* was very much mooued against *Moses*, and yet *Moses* nothing feared *Pharaohs* fiercenes: and *Nebuchadnezzar* was full of rage against the three children, and yet could do the three children no harme: And *Ahab* stormed at *Elijah*, and sought to slay him, and yet had neuer power to preuaile against him, because the displeasure was without the desert of those Prophets. But the case standeth otherwise with those that exasperate their Soueraignes with their rebellious behauiour, or any other misdemeanures. To such *the feare of the King is like the roaring of a Lion.* Prou. 20. 2.  
*He that prouoketh him to anger, sinneth against his owne soule.*

Hester 7.

Witnesse for this purpose, *Haman*, who notwithstanding all his former familiaritie with the King, felt yet what it was to offend a King.

Reasons.

I

Eccle. 8. 4.

First, his might enableth him to do as much as his anger perswadeth him: if he purpose ought, he can easily haue it effected: if he passe sentence, who will denie execution? *Where the word of the King is* (saith Ecclesiastes) *there is power: and who shall say vnto him, What doest thou?*

2

Rom. 13. 4.

Secondly, he is (as *S. Paul* testifieth) Gods Lieutenent and Minister to take vengeance on him that doth euill: and therefore the Lords anger is to be trembled at in his indignation: and he is many times made seuer in his iustice, and will not pardon malefactors, because God is righteous in his iudgements, and will surely haue those malefactors punished.

Use 1.

Instruction, to please our gouernours as much as we may, and that in most awfull and loyall manner, and with all due care beware how we kindle their anger: for their iust wrath is a sparke of Gods wrath: their menaces are his threatnings: their sentences are his iudgements: their stripes are his strokes: and those doth he plague, whom they do punish. Let vs be farre then from those practises which may giue them cause of prouocation against vs, and keepe our selues from those companions which may embolden vs against them. *My sonne* (saith the wisdom of God) *fear the Lord and the King, and meddle not with them that are seditions.*

Prou. 24. 21.

And this serueth also to admonish them, who are alreadie fallen into the displeasure of mightie and potent personages that rule ouer them, that they sit not downe securely while their danger is so great. The more eminent the person is against whom the offences are committed, the more imminent the perill is to the partie that committeth the offences.

What is then to be done in such a case, that the euill like to follow may be preuented? Our text telleth vs, that a wise man will vse his wisdom in asswaging the anger, and reconciling the fauour of Kings and superiours incensed.

If

In the first place seeke grace from God, (as *Hester* did, and *Mardecas*, and all the godly *Iewes*) to turne away his indignation,

nation, and then is it easie for him to mitigate and appease the Princes displeasure.

And next, either sollicite friends to intercede for thee, as *Dauid* did *Jonathan*, and *Mordecai* *Hester*; or else deale so in thine owne cause, as whereby hee may bee most moued to shew thee compassion. If thou be fallie accused, make cleere thine innocencie with humilitie: if iustly charged, acknowledge thy fault with submission: if remission may conveniently be granted, beseech thy Soueraigne to pardon thee: if so much cannot be obtained, yet intreat that at the least hee would pitie thee.

Terror for that sinfull swarme of Iesuites, Seminaries, and other treacherous Papists of euery sort, whose practise and profession is to subuert the state and maiestie of the Prince. They do not only detract from him, and transfer to a sorrenner, the mortal aduersarie of Christ and Kings, that authority and soueraignie which hee hath in matters of greatest moment, but denie him allegiance in ciuil causes, and refuse to secure him from their force and violence against his person and dignitie. If this audacious obstinacie: if this egregious contempt; if this most barbarous disloialtie should neither stir vp the Lord, nor the Lords Vice-gerent, to punish them, what safetie could there be in ruling, or danger in rebelling? But certaine it is, that God will not passe by it, though man would: and his sword is sharper then mans is; and his hand will strike stronglier then mans can; and therefore let them, and let all other sorts of sinfull creatures know, that if the Kings wrath be as a messenger of death, that Gods wrath will be a worker of their eternall destruction.

Verse 15. *In the light of the Kings countenance is life; and his fauour is as a cloud of the latter raine.*

THE meaning of this sentence is, that where the King and great personages do affect, and make manifest their loue, there is ioy, and credit, and protection, and preferment, and all such prosperitie as man may bee a meanes of:

2. King. 7.

Doct.

Prou. 19. 13.

Reason 1.

Rom. 13. 4.

2

3

for so much the word [*life*] doth import : and the same is amplified by the two similitudes of lightsome and comfortable sun-shine, and of fruitfull and profitable showres; especially those which they called the latter raine, whereby the ground was refreshed after the drought, and the corne was ripened before the haruest. And yet are not al promiscuously, without difference, in so happie an estate when superiours doe set by them, vnlesse the Lord doe also grace them : for mans friendship can neuer do good vnto Gods enemies, as may appeare by the condition of *Doeg*, and of the noble man, vpon whom the King of Itrael leaned; and of the Priests of *Baal*, whom *Iezabel* maintained; and of the false Prophets, whom *Abab* respected.

Great account is to be made of the fauor and good countenance of Princes, and such as haue authoritie ouer vs.

The cheerefull lookes of a good ruler vpon a worthy person is as a bright morning after a darke night, and as dew vpon the grasse after a great drought, as the holy Ghost maketh resemblance. It was not a small comfort to *Mephibosheth* to find so much grace at *Dauids* hand; nor a little honour to *Daniel* to be so much esteemed of *Darius*, and other Kings vnder whom he liued. And the like may be said of *Ioseph* and *Hester*, of *Mordecai* and *Nehemiah*, whom the scripture mentioneth to haue been in great credit with those Monarchs whom they serued, and were in subiection vnto.

First, a good man may discerne the fauour of the Lord in the face of his gouernour, who, as *S. Paul* witnesseth, *is the Minister of God for the wealth of them that doe well.*

Those whom mighty men doe set by, the most of inferior places will be ready to make much of, so that one great friend will occasion many others to bee very friendly, though not alwaies with sound affection, yet oftentimes with good profit and comfort.

Thirdlie, they which enjoy the loue and good liking of Princes and principall Commanders, haue opportunitie put into their hands, whereby they may succour the distressed, and pleasure their brethren, and promote righteous causes,

as may bee exemplified in those faithfull favorites formerlie specified.

Instruction to them whom the Lord hath aduanced to *Use 1.*  
thrones and dignities, or to any degree of authoritie, though  
not the highest, that they shew most courtesie to them that  
be most honest, and giue best countenance to them that be  
of best behauiour. Sithence God hath deputed them to keep  
his roome, it doth well become them to follow his example,  
whose gracious fauours neuer faile the righteous, nor the  
light of his countenance at any time shineth on the wicked.

That was one of the principal clauses of *Dauids* vow which  
hee made to God before he entred into the possession of his  
Kingdom, that *he would know* (or rather acknowledge by any  
kind and familiar vsage) *no euill man. Mine eies* (saith hee) *shall be vnto the faithfull of the land, that they may dwell with me.* *He that walketh in a perfect way, hee shall serue me.* *Great mens*  
*kindnesses haue as much operation in the people, as seasona-*  
*ble showres in the hearbes and plants.* And is it not then to  
be wished that they were restrained from sinfull weedes and  
nettles, lest they grow ranker, and sinell the worse; and reser-  
ued for vertuous hearbs and flowers, which may be the more  
odoriferous, and flourish the better? Certaine it is, that the  
hands of vngracious wretches are greatly strengthened, and  
made able to doe much mischief, by being fauoured of men  
in eminent places, which may easily be preuented, or staied,  
by frownes, or checks, or disgracings from them.

And this serueth also for a motiue to inferiours, to incite  
them to seeke by due desert in good seruices, to be wel este-  
emed of, and in credit with those that beare rule ouer them.  
Who knoweth whether the Lord may not direct their eies  
to take notice of them, and incline their hearts to be affected  
towards them? But because it is scarce possible for a Prince to  
grace all, or to know euery one of his dutifull subiects, there-  
fore they which (according to *S. Peters* precept) doe religi-  
ously *fear God*, and loyallie *honour the King*, haue cause to  
comfort themselves in the fauour of the most mightie Mo-  
narke of heauen and earth, which doth infinitelie more ex-

ceed the greatestt kindnesse that all the greatestt states in the world can shew to their dearest friends, then the Sunne-beames at noone, in the clearest Summer daies, do excell the smallestt sparke offire in the earth in brightnesse. It is euerlasting, as he is eternall: It is vnchangeable, as hee is immutable: It is effectuall, as he is almightie: It is most glorious and comfortable, as hee is the God of glorie and consolation.

Verse 16. *How much better is it to get wisdom then gold? And to get understanding is more to be desired then siluer.*

**H**ow much better] It is so farre better to seeke and find heauenly wisdom, and the knowledge of God rather then gold, yea euen that which is fine and pretious, (as the word importeth) and siluer, as that the ods and difference is inexplicable; the greatnesse of it cannot be vttered.

Doff.

They are of all others most thrifite, which preferre heauenly graces before earthly riches.

Which point is more ampie prosecuted by the holy Ghost himselfe, Chap. 3. 14. &c. and 8. 10. 11.

Verse 17. *The path of the righteous is to decline from euill: and he keepeth his soule that keepeth his way.*

**T**He path of the righteous] The wonted and most constant conuersation of all good men, that which they most desire and endeavour, [*is to decline from euill*] to abstaine from sinne and iniquitie, and all that may allure thereunto: and contrariwise to performe, as far as in them lieth, euerie Christian dutie that is required at their hands: [*and he keepeth his soule*] he preferueth himselfe, both soule and body, from destruction, and all kind of plagues, [*that keepeth his way*] which ordereth his life aright, and walketh vprightly in obedience to Gods holy Commandements.

Doff. 15.

Though godly men doe sometimes slip into finnes, yet they haunt them not, nor walke in them.

S. Paul



S. Paul confesseth, that diuers things he did amisse, but with no allowance, for he hated them: and sundrie good workes he failed to do, but not to desire, for his will was to haue performed them. And God giueth a testimonie of integrity, and a promise of happinesse to his faithfull seruants, in that diuine and holy Psalme. *Blessed (saith he) are those that are vpright in their way. Surely they worke none iniquitie, but walke in his waies.* Rom. 7. 15. 3. Psalm. 119. 1. 3.

First, the Lord doth minister assistance to them, his word to be a light, and his spirit to be a guide in their wayes; and both of them to discouer the deceitfulnesse and danger of euill, to the end that they may with the more wisdom and warinesse auoid it. Reason 1.

Secondly, they haue the loue of God in their hearts, and that doth cause them to abhorre iniquity for the Lords sake: and so they haue also his feare, and that doth driue them from sinne for their owne sake, to escape punishment: for they know that whosoeuer will propose heauen and saluation for the end of his iourney, must walke in holinesse and sanctification, as the way vnto it: and that he which would not feelee Gods curses, and beare the waight of his displeasure, must feare Gods threatnings, and shun the cause of his anger. 2

Confutation of their presumptuous selfe-liking, which walke in wicked and damnable wayes, and yet arrogate to themselves the titles of iust and godly men. What prophane Atheist, what superstitious Papist, what blasphemous swearer, what impious Sabbath-breaker, wil indure to be charged with vngodlinesse? And who is he, among the worst of all, that wil acknowledge himselfe, or beare it wel at other mens hands, to be tearmed or deemed vnrighteous? Proud persons will not: contemptuous persons will not: contentious persons will not: nor violent oppressors, nor filthie whoremongers, nor luxurious Epicures, nor the couetous, nor Vsurers, nor gamesters, nor lyers, nor railers, nor any other malefactors. Euerie man (say they) committeth euill, and the best haue their faults: but no vpright man (saith the Scripture) Use 1.

ture) walketh in euill, nor alloweth himselfe to continue faultie. Shall a rebellious traytour, that conspireth against his Prince, or taketh vp armes against him, be therefore iustified for a good subiect, because the most faithfull subiects may be conuincd of the breach of some penall lawes?

2 Consolation to Gods people against the frailties where-with they are many times ouertaken. The Lord obserueth and approueth of the way that they vsually and conscionable trauell in, though now and then they swarue from it: He marketh that their mind is most bent to the right path, though their feet be sometimes in the wrong.

*Doct.* And he keepeth his soule So much assurance hath euerie man of his saluation and safetie, as he is carefull to keepe himselfe innocent and righteous.

To this end tendeth that saying of *Moses*, after he had deliuered and declared the Law of God to the *Israelites*: *Be-  
Deut. 30. 15. 16. hold, I haue set before thee this day life and good, death and euill, in that I command thee this day to loue the Lord thy God, to walke in his wayes, and to keepe his Commandements, &c.*

*Reasons.*

1 First, no man can order his behauiour aright, but he that is led by the Spirit of God: and he that is led by the Spirit of God, is a member of Christ: and a member of Christ can no more possiblie be destroied, then Christ himselfe can perish.

2 Secondly, the promise of all Gods mercies is made to them that liue a godly life; and the Scripture pronounceth them blessed that are vpriight in their way, and walke in the commandements of the Lord, and therefore they are farre from danger of damnation.

3 Thirdly, they that looke well to their wayes, haue God and his Angels to looke well to their soules and bodies: and who shall be able to resist such puissant Keepers? and who can do hurt to them that are so powerfully kept?

*Use.*

Incouragement against al those scoffes and calumniationes which this godlesse age doth cast vpon them that take heed to their steps, and will not run with the wicked in the race of Atheisme and iniquitie. For that is now verified in our time, which the Prophet bewailed in his, that *he that refraineth*

*from*

*Iſai. 59. 15.*

*from euill; maketh himselfe to be thought a mad man.* As who seeth it not, that they are little better accounted of, which flie from those insull delights which others follow? That dare not joyne with swearers, Sabbath-breakers, and men of other leaud conditions, in fashions or fellowship? That dare not lift vp themselves in pompe and pride, and will not reuenge the wrongs that are offered vnto them? That chuse rather to liue poore and godly, then wealthie and worldly, and to get goods by guile and falshood? What are you the better (say the sonnes of Belial) for your precise course of life, and strict restraint of your selues from that libertie which other men take? Heere is an answer to them, and a comfort to vs: This text telleth wherein we are the better, and what gaine we do get by the exercise of godlinesse, shunning of licentiousnesse, then which nothing is more contrarie to libertie. We keepe our selues in keeping our way: We escape much mischief in shunning of sinne: We are deliuered from destruction by ordering well our conuersation. Who now doth call into question the wisdom and providence of Noah, in declining the vniuersall corruptions of his dayes, though then all generally derided him? Was not he protected when others were punished? Was not he preserved when all the world perished? Right wise then, and happie is that man which proceedeth in the good way, though it be neuer so rough, that is safe, and leadeth to saluation; as he is most sortish and miserable that turneth to the pathes of sin, how smooth soeuer they seeme to be, which are full of perils, and will bring him to perdition.

Verse 18. *Pride goeth before destruction, and an high mind before the fall.*

[*Pride goeth before destruction, &c.*] That commonly cometh to passe, that before any great plague befall the wicked, they grew insolent and presumptuous, setting forth themselves ambitiously, and seeking vaine-glorie, in words and deeds, in gestures or countenance: or at least their hearts

M

are

are lifted vp, as it is testified in the latter clause. And where either stately or stubborne behaviour, or an haucie mind do go before, there some notable iudgement of God will certainly follow after, vnlesse humiliation and repentance come betweene. See Chapter 11. verse 2.

Verse 19. *Better it is to be of an humble mind with the afflicted, then to diuide the spoiles with the proud.*

**B**etter it is ] It is more comfortable, more honorable, more profitable, more safe and easie [*to be of an humble mind*] or as the Hebrew word is, [*of an humble spirit*] not artificially in pride or policie to make semblance of humilitie, or only by naturall disposition to be lesse ambitious then many others; but to haue the true habit of humilitie, being beautified and sanctified with the grace thereof, [*with the afflicted*] albeit we should be poore, or oppressed, or passe vnder any other crosses, as many, and the most, and welneere all do, or haue done, that are heartily humbled, [*then to diuide the spoiles with the proud*] then to preuaile in our attempts, and get victories for glorie, and riches for state, [*with the proud*] in that manner, and with that mind, as violent and arrogant oppressors vse to do.

He alludeth to the winning and sacking of Cities, and prefferreth the condition of the people subdued, and spoiled of their substance, if they be lowly, before the state of the warriors conquering, and carrying away the wealth, if they be puffed vp with pride.

*Doth.*

Euery proud man, though neuer so mightie and prosperous, is in worse case then any humble person, although he be but meane and poore.

*Eccles. 10. 10.*

The one sort in the book of Ecclesiastes is no more reckoned of then seruants and slaues mounted on horsebacke: and no lesse account is made of the other, then of Princes, and great noble men, walking on foot. And in one place of that booke he commeth as directly in expresse termes to the point, as in this our text, saying, *The patient in spirit* (meaning the humble,

*Eccles. 7. 10.*

ble, so described by his effects) *is better then the proud in spirit.*

First, the one is rich and puissant in his soule by the endowments and force of the spirit, possessing greater treasures then all the wealth of the world is worth; and preuaileth against strong conceits, and principalities, and powers: and the other hath a beggarly mind, and impotent heart, liuing in seruitude to Satan, to lust, to discontentednesse, to distempered affections, and violent passions. *Reason 1.*

Secondlie, the one is acceptable to God, and amiable to godly men; and they that be ciuill, though not religious, do like of that louely vertue of modesty; whereas the Lord doth abhorre the other, and good men shun his societie, and all that be prudent, detest his insolencie. 2

Thirdly, the one is rising, and growing to a better state; for humilitie will surely bring promotion, either heere in this life, as many find; or hereafter in the life to come, as none shal misse. And the other is comming downe, and falling into miserie; for pride will certainly bring ruine, as the former verse witnessed, either before death, as is very often to bee seene; or after that men are dead, as euery one that is in the power of it shall feele. 3

Instruction. Sithence the Lord extolleth the humble aboue the mightie, and depresseth the proud beneath the poore, that we therefore make a wise choice for our selues, to embrace that which he commendeth, and labour for that pretious grace of lowlinesse, and to purge our selues, as much as we may, of that which he condemneth, and striue against that loathsome sinne of loftinesse. *Vse 1.*

It is not vnlawfull for a man of great state, if God aduance him, to bee ranked with men of great degree; but then he must take the more paines to keepe downe his heart, that it may not be lifted vp aboue his brethren of lower place: for he that admireth himselfe in the opinion of his owne excellencie, maketh himielfe base in the sight of God, and contemptible in the iudgement of wise men.

Consolation to them that are wronged and reproched with 2

all indignities by proud persecutors and contemptuous scor-  
ners: the despite that is offered vnto them doth not cause  
the Lord to despise them, but to make them contemptible  
that are despisers of them. No disgrace can take away any  
part of their honor, if they be faithfull; and no high looks  
shall preuent the low fall of their enemies, if they bee cruel.  
The abiects of the world (as they were accounted of and v-  
sed) the poore distressed Israelites, were God sons and deare-  
lings, when the burden was vpon their backs, and the strokes  
on their bodies; and the mightiest Potentate then of the  
world, as is probable, euen great *Pharaoh*, that plaid the ty-  
rant with them, was but a great beast, a Serpent, or Dragon,  
when hee most flourished, and sate vpon his throne. They  
were appointed to an honorable deliuerance, and he was or-  
dained to a memorable destruction.

Verse 10. *He that hearkeneth to the word, shall find good: and  
blessed is he that trusteth in the Lord.*

**H**E that hearkeneth to the word] Which applieth his eare,  
and mind, and heart to the sacred word and doctrine of  
God, both written and preached. [*shall find good*] shal obtaine  
all such graces for his soule, and blessings for his bodie, as  
may testifie Gods saueur towards him. [*And blessed is he that  
trusteth in the Lord*] This latter clause is an explication of the  
former, shewing the good that is promised, to be blessednes  
it selfe: a sufficiencie of comfort and prosperitie in this life,  
and a full perfection of glory and felicitie in the life to come:  
and the attention required to be such as is accompanied with  
faith, that the word be not onely marked, but also beleued;  
and God when hee speaketh, haue not onely heed giuen to  
him, but confidence likewise reposed in him.

*Doct. 1.*

{ They neuer lose their labour, that conscionably and care-  
{ fullie seeke God in his word. See Chap. 13. verse 13. in the  
second Doctrine.

*Doct. 2.*

A beleeuing heart maketh an happie man.

Nothing is more frequent and common in the Scriptures  
then

then promises to the faithfull: It is the current of them all, and that which they principallie driue at, to assure them that relie vpon God, that their state is most comfortable. How often are the acclamations added to the end of sentences in the Psalmes! *Blessed are all that trust in him. O Lord God of hosts,* Psalm. 2. 12. *blessed is the man that trusteth in thee, &c.* And how evidently Psalm. 84. 12. and elegantlie doth *Ieremie*, among the rest of the Prophets, declare the sayne, saying, *Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree that is planted by the water, which spreadeth out her roots by the river, and shall not feele when the heate commeth: but her leafe shall be greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruit.* Ier. 17. 7. 8.

First, the Lord doth take it for an high honor to be trusted Reason 1. in, and depended vpon, not allowing any creature to be ioyned with him therein. Loue is so due to him, as his children are also to be loued for his sake, and our neighbours by his appointment. And feare is so required by him, as that Princes and parents, and other gouernours, must according to his comendement be feared. But confidence is a worship properly referred to himselfe, and may not be communicated to any other, without disloyaltie to him. It were sacrilege for superiours to challenge it, and idolatrie for inferiours to yeeld it.

And as faith and affiance in God are themselues very acceptable to him, so doe they make, through Christ, all our other seruices accepted of him.

Secondly, he that is so well pleased with the faith of his seruants, is no lesse ready to recompence their faithful seruice, and that in such bountifull manner, as that they can wish for no more, nor could possibly haue hoped for so much: for his gifts are agreeable to his owne infinit munificence, and not according to mans narrow comprehension. All noisome things shall vndoubtedly be remooued from them, and they deliuered from the danger thereof. Gods wrath is mitigated, his iudgements restrained, his curses abolished, and the nature of his threatenings altogether altered. And what then can



sinne doe? And what can death doe? or the diuell? or the power of hell? Much lesse shall malicious men effect their mischieuous purposes to hurt them: and least of all shall any other creature be able to worke their woe, when the Lord of all creatures is at peace with them, and their protector: when he is as firme for their defense as the mightiest mountaines, and maketh them stand as fast as the hills, according to that saying of the Prophet; *They that trust in the Lord, shall bee as Mount Sion, which cannot be remoued, but remaineth for ever.* And for the fruition of good things, let them aske and haue; *for he will giue them their hearts desire.* And though they aske not, nor desire enough, (as who is that way so prouident for himselfe as his owne state doth require, and Gods goodnesse doth offer opportunitie?) yet he will bestow vpon them all that (in their behalfe) Christ hath bought, and paid for; and that is incomparably more then they can begge, or pray for.

It is said for their prouision, that *nothing shall be wanting vnto them.* It is said for the saluation of their soules, that *hee that beareth the word of Christ, and beleueth in him that sent him, hath euerlasting life, and shall not come into condemnation.* And it is said for the resurrection of their bodies, that *euery one that beleueth in the sonne of God, shall haue euerlasting life, and he will raise up at the last day.* And it is said for the fulnesse of their comfort, felicitie, and euerlasting blisse, that *the Lord God is a Sunne and shield vnto them.* The Lord will giue grace and glory, and no good thing will he withhold from them that walke vprightly.

Psalm. 125. 1.

John 5. 24.

John 6. 40.

Psalm. 84. 11.

Use 1.

Instruction, to labour for faith, and trust in God, as much as we wish to be happy and blessed. Euery man naturally desireth prosperitie, and no man is willing to beare the burden of miserie and torment. Then let euery man abandon infidelitie, and let no man be negligent to get a state in Gods promises. Embrace his couenants, and lay fast hold on them: *Applie thy selfe to them, and them to thy selfe, and bee assured that euery article of the same shall bee performed vnto thee. His strength shall be for thy safetie: his riches for thy maintenance: his fauour for thy comfort: his glorious hea-*  
uennie



uenly greatnesse, for thy great heavenly glorie: his absolute all-sufficiencie, for thy complete and intire welfare.

Reprooſe of their folly, which dote ſo much vpon ſenſe, and carnall reaſon, that whatſoeuer they apprehend not by ſight, they little account of, how faithfully ſoeuer God himſelfe doth promiſe it by word, confirmed with his oath, and ſeale annexed to his writing. Who almoſt doth relie vpon his might and power, and wholly reſt vpon his truth and fidelitie? Are not moſt men of *Achas* his mind, and ſhew it in deed, though they ſay not in word, that they *wil not tempt the Lord*, that is, put themſelues vpon him for protection againſt perils, and prouiſion againſt pouertie, without ſhifting for themſelues, through feare leſt he ſhould diſappoint them?

There be many that giue him as much credit as they would yeeld to any bankrupt, being willing to trafficke with him in his ſeruices, and truſt to his promiſes, ſo long as they ſee readie pay, and may attaine to preſent preferment, or profit; but further they dare not take his word. Fooliſh people, that forſake their owne mercies, and truſt to lying vanities: that make gold their hope, and men their arme: that deſiſe baſe creatures, by putting confidence in them, and vilifie the glorious God, by with-drawing their hearts from him: which obſtinately reſuſe a bleſſed eſtate, by forſaking the fountaine of liuing waters; and wilfully chuſe a curſed condition, by digging to themſelues broken pits, that can hold no water.

Verse 21. *The wiſe in heart ſhall be called prudent: and the ſweetneſſe of the lips ſhall increaſe Doctrinē.*

**T**He wiſe in heart] He which is godly wiſe, and wiſe to ſaluation, who hath knowledge and ſincerity mixed together in his ſoule; *ſhal be called prudent* ſhal ſhew himſelfe, be knowne, and iuſtly commended, to be a iudicious and diſcreet perſon; both in the mouthes of godly men, and in the conſciences of wicked men, and by good effects at laſt in the ſight of all men: *and the ſweetneſſe of the lips ſhall increaſe knowledge*] The former part of the ſentence declareth what good

good the wise doer by wisdom; that they attaine to the vertue and praise of prudence: and in this latter, what good they doe by the same to others, which is specified only in their words; in their well-seasoned and comfortable speeches, called the sweetnesse of the lips, that thereby groweth [*increase of doctrine*] to euery attentive and diligent hearer, both for admonition, instruction, consolation, and euery other vse, as opportunitie serueth.

Dott.

Sound Religion, and pietie in the soule, will make men circumspect, and prosperous in their wayes.

Their wise behaviour will so well become them, and their good successe in the end will so much aduantage them, that the eyes of many will oblerue their comely conuersation, and their tongues commend their happie condition.

Deut. 4. 6.

*The Lawes (saith Moses) which I haue taught you, keepe and do them; for that is your wisdom and your understanding in the sight of the people, which shall heare all these ordinances, and shall say, Only this people is wise, and of understanding, and a great Nation. And it may be noted thorowout all the Scriptures, that none haue with so great dexteritie and happie effect discharged the duties of their callings, in what place soeuer, as they which are most praised for their godlines, as Joseph, and Moses, and David, and Daniel, and many other Worthies.*

Reason 1.

First, they haue Christ inhabiting in them, who sanctifieth their hearts with grace, and directeth their waies with iudgement: and so much he testifieth of himselfe, saying, *I*

Prou. 8. 11. 14.

*Wisdom dwelleth with Prudence, and I find forth wisdom, and counsels. I haue counsell, and wisdom: I am understanding, and I haue strength.*

2

Secondly, the same holy writings which minister wisdom to their hearts, do also plentifully yeeld precepts of prudence for their behaviour. And that, among all the rest, this one Booke of Prouerbs doth witnesse, abounding euery where with rules and instructions to that purpose: As with admonitions against idlenesse, and rash suretiship: perswasions to thrift, and good husbandrie: directions for seasonable silence, and speaking: lessons how to deale with superiours:

aduertisements

aduertisements how to gouerne inferiours: counsels how to match in marriage, and well to vfe and liue with a good yoke-fellow, &c.

Thirdly, the Lord doth blesse their waies, and make them fortunate in their workes, as he promisseth *Ioshua*, if he would religiously seeke to know his will, and faithfully obey his word: *Then* (saith he) *shalt thou make thy way prosperous, and thou shalt thou haue good successe.* And that which is said to him, is spoken of euery wise hearted man, in the Psalm: *Whatsoever he shall do, shall prosper.* 3

Psalm. 1.3.

Use 1.

Instruction. 1. To lay the foundation of our waies, of our state, and of our credit, in our hearts: It is wisdom in the breast, and grace in the soule, that must guide our affaires, and worke our welfare, and win vs good estimation; if we would not deale absurdly, and speed unhappily, and iustly be censured for foolish persons. 2. To imploy them most in all our affaires, that are most religious and godly wise. They will be prudent and faithfull in the managing of those matters which they take in hand, and God will be mercifull and gracious in prospering of them. 2

*Abraham* found this true by good experience, in sending of that deuout and trustie seruant to fetch a wife for *Isaac*: and so did *Laban*, in vsing *Jacob* about his flocks: and so did *Putiphar*, in committing such trust to *Ioseph* in his familie.

Reproofe of their folly, that thinke it impossible for those that are truly religious, either to shew themselves prudent, or that others should commend them for discretion: and therefore they reiect the wisdom of the word, because they feare it will make them to be derided; and wholly embrace the policie of the world, because they hope it will make them to be admired. Or if at any time profession of piety and religion may be for their aduantage, as often it is, they wil only make a shew thereof with their tongues, but neuer giue entertainment thereto in their soules. Sorrow and shame will teach them in time to know, that neither they which contemptuously despise the wisdom of the spirit, nor they which dissemblingly pretend a loue of it, had euer any good forecast

Iob 21. 14. 17.

for themselves, but only *they that are wise in heart shall be called prudent*. We are taught by Iobs faithfull testimonie, that *they which say vnto God, Depart from vs, we desire not the knowledge of thy wayes, shall haue their candle put out, and destruction come vpon them*. And we learne by Achitophels wofull example, that no wit nor subtiltie can preserue an hypocrite from working his owne miserie.

The doctrine that ariseth out of the other part of the sentence, concerning the fruit that commeth by wise, wholsome and comfortable speeches, hath been observed and handled, chap. 10. verse 12. where *the mouth of the righteous is called a wel-spring of life*: and chap. 11. verse 13. where *the fruit of the righteous is said to be as a tree of life*.

Verse 22. *Vnderstanding is a wel-spring of life to them that haue it: but the instruction of fooles is folly*.

**V***Nderstanding*] The true knowledge of Gods holy will [*is a wel-spring of life*] a precious possession, as fountaines were in those Countries; and a comfortable, constant, necessarie, and effectuell meanes of saluation, [*to them that haue it*] whose minds are soundly illuminated, and their hearts graciously seasoned therewith: [*but the instruction of fooles*] those perswasions which sinfull men vse, and that aduice which they giue in stead of instructions, [*is folly*] corrupt and wicked for matter, and pernicious and hurtfull for effect.

Thus standeth the opposition: Vnderstanding is a Wel-spring of life to those that possesse it, and therefore the counsell of wise men is wisdom: and ignorance is the fountaine of death to them that are possessed of it, and therefore the instruction of fooles is follie.

Dolt.

Nothing is more needfull and profitable for the bodie, then grace is for the soule.

He taketh his comparison from that which euery man, besides many other creatures, hath necessarie vse of for preservation of life; and whereof the plants of the earth stand in need for growth and fruitfulness, and the ground it selfe for moisture and fertilitie. By the same similitude the Lord Iesus doth

doth commend and set forth the excellencie of his grace and Gospell to the woman of Samaria, when he told her, that *whosoever should drinke of the water that he shall give him, shall neuer be more athirst: but the water that he shall give him, shall be in him a well of water springing up into everlasting life.* And not much vnlike to this is that which he so solemnly proclaimed in a solemne assemblie, and that in the last and great day of a solemne feast, saying, *He that beleeueth in mee, as saith the* Iohn 7. 38. *Scripture, out of his belly shall flow riuers of water of life.*

First, the same God which hath appointed food and water *Reas. 1.* to nourish the bodie, and by the vertue thereof to sustaine the naturall life, hath also ordained grace and vnderstanding to refresh the soule, and by the efficacie of that to maintaine the spirituall life, so that the latter is no lesse expedient and beneficiall then the former.

Secondlie, this water of life that is in the soule, doth by many degrees surmount the materiall water that is to be found in the fountaines. That issueth out of the ground, and commeth from the bowels of the earth: and this descendeth from heauen, and is deriued from the sonne of God. That is communicated to al sorts of creatures; the worst partake of it as well as the best, and the beasts as much as any men: but this is peculiar to Gods owne people, and no man can haue any portion of it beside the elect. That is not euery where to be had, for some places be destitute of it, and some seasons do cause it to faile, as it came to passe in the daies of *Ahab*: but this accompanieth the owner whithersoever he goeth, and wheresoever he is; and no drought can possibly drie it vp. That hath no force to preferue life against violence, or mortal diseases, or fulnesse of old age: but this hath power to protect the soule against all assaults, and suffereth not any maladie to kill it, and maketh it the more fresh and liuely, by the greater multitude of yeeres that it liueth.

Instruction, to seeke for this heauenlie vnderstanding, *fi. Use 1.* thence it is for so good vse, as we labour for the best earthly commodities, which cannot serue for better vse: and by how much it doth euery way exceed all worldly possessions, by so

much to be the more industrious and diligent to possesse it. It is a well-spring of life to the owners of it, and not to the talkers and hearers of it. The enioying of wealth doth make a man rich, and the receiuing of food doth nourish him, and not the bare sight of either of them. One may see meat dressed in other mens kitchings, and plate and iewels in other mens shops, and yet liue in hunger, and die a beggar.

2. Consolation to them whose hearts are taught of God, and whose mindes are enlightned with the spirit of reuelation, whereby they haue attained vnto this heauenly vnderstanding: they be not without a testimonie of regeneration, nor want assurance of preservation. Whosoever is once a partaker of the water of life, can neuer be after defeated of euerlasting life. No enemy within or without can stop vp this Well, as the Philistims maliciously did fill vp *Isaaks* wels: and this well is neuer emptie of water, and this water neuer wanteth an effectuall vertue for conseruation of the soule.

Doff.

*But the instruction, &c.*] Good counsell is not to be expected from sinfull and ignorant mens mouthes: they are full of vanitie and foolishnes, as sinkes and puddles be of muddie water and filthinesse; and therefore it is not likely that they should send forth the pure streames of wholesome instructions. They know no good: they learne no good: they loue no good: and is it possible then for them to giue exhortations, and precepts of goodnesse? When *Rehoboam* lest the iudgement of the prudent, aged, and leane on the sentences of the wild headed yoongsters, the aduice that hee tooke, was sutable to the Counsellers that gaue it; namely, rash and dangerous, exceeding pernicious and hurtfull. We shall see in the 29. verse, that *a wicked man deceiveth his neighbour, and leadeth him into the way that is not good.* And there wee shall haue better occasion to handle this point more at large.

Verse 23. *The heart of the wise guideth his mouth aright, and addeth doctrine to his lips.*

**T**He heart of the wise] His knowledge and iudgement, his prudence and discretion, [*doth guide his mouth aright*] direct

rect him when to speake, and when to hold his peace, and what to say, and what to conceale. His loue to goodnesse induceth him to declare that which is good; and his hatred of naughtinesse doth cause him to refraine from all words that are naught: [*and addeth doctrine to his lips*] ministrerth matter of wholesome lessons for them to deliuer. It getteth knowledge, and keepeth it, and they being stored therewith, doe vtter the same for the instruction of others. See Chap. 15. verse 28.

Verse 24. *Faire words are as an hony combe: sweetnesse to the soule, and health to the bones.*

**G**odly and comfortable sayings rightly ground on the Holy Scriptures, and fitly applied to the vse of well-prepared hearts, whether publickly or priuately, [*are as an hony-combe, sweetnesse to the soule*] they bring great ioy and gladnes to an vpright heart, as honey or other sweet things do much delight the taste, [*and health to the bones*] are means of good to the whole body, for conseruation of health, or restitution to it, by the cheerefulnesse of the mind, and the fauour and blessing of God.

Nothing is more pleasant and profitable then gracious Doct. speeches to godly persons.

In this place they are compared to honie by *Salomon*, as being equall to it in delicioulnesse: but in the *Psalmes* they are preferred before honie by *Dauid*, as being euerie way *Psalm. 19. 10.* more delightfull then that is.

Neither was he ignorant of the operation thereof, when he besought the Lord to *make him beare ioy and gladnesse, that Psalm. 51. 8.* the bones which he had broken might reioyce.

First, God himself doth put vertue into them, and maketh *Reason 1.* them effectuell for the comfort and helpe of his people, according as himselfe testifieth, saying, *I create the fruit of the lips to be peace: peace vnto them that are farre off, and to them that are neere, saith the Lord, for I will heale them.*

Secondly, the matter of these faire words, directed from

2

N 3

God



God to the soules of his faithfull seruants, is such as far surpasseth all things which are subiect to any of the senses. His owne loue and fauour is thereby declared vnto them; remission of sinnes is thereby assured vnto them: euerlasting glorie is thereby confirmed vnto them, and the Lord Iesus Christ himselfe, with his holinesse, merits, and graces, is thereby exhibited to them. Euery one of which, as it is incomparably more delectable and sweet then any thing that is sensible and for corporall vse, so it is also infinitely more durable, as being for eternitie, and making him eternallie happie that enioyeth it.

Use 1.

Instruction, to chuse to liue, if wee may, where our soules may taste of, and be often refreshed with these heavenly and gladsome speeches, though our bodily food bee there more scant and homely, rather then to conuerse in places where we shall be without them, though our fare should bee neuer so plentifull and daintie. And let al them that loue hospitality, learne to provide, that their friends and guests may not only haue the choice of toothsome dishes, but also the means of wholesome conference; for so a poore man may keepe a liberall table.

- 3 Reproose of them that find honie and sugar in filthie, wanton, or any kind of sinfull and foule words; but gall and wormewood in godlie discourses, and a loathing of all faire and fruitfull speeches. The distasting of wel-relished and fauourie meate, doth argue a sicke and foulesome stomacke: and the detestation of godly and seasonable talke doth bewray an euill and guiltie conscience.

Verse 25. *There is a way that seemeth right to a man: but the issue thereof are the waies of death.*

**T** *Here is a way* An vngodly, but a common course of life, which all vnregenerate persons doe take, [*that seemeth right to a man*] wherein he pleaseth himself; and being either blindfolded by lust, or misled by carnall reason, custome, or companie, thinketh it not to be very displeasing to God, or dangerous



dangerous to himselfe: [*but the issue thereof are the wayes of death*] in the end it will bring them to destruction, toward which they haue been traueilling all their life-time before. See chapter 12. verse 15. and chapter 14. verse 12. where the selfe same words haue been expounded.

Verse 26. *The troublesome person bringeth trouble to himselfe, for his mouth doth recoile vpon himselfe.*

**T**He troublesome person] Which taketh a delight, and seeketh occasions to molest others which haue done him no hurt, [*bringeth trouble to himselfe*] procureth his owne hurt or vexation of mind: [*for his mouth recoileth vpon himselfe*] his false or malicious speeches, whereby he diffameth his neighbours, or otherwise seeketh to worke their sorrow, turne to his owne shame and discredit, if not losse, or further punishment.

No turbulent man can keepe himselfe safe from trouble *Doct. and miserie.*

*It is a righteous thing with God* (saith S. Paul to the Thesslonians) *to recompence tribulation to them that trouble you.*

Pharaoh with the cruell Egyptians felt this true, and Saul with his malicious Courtiers, and Haman with those violent men that attempted the ruine of the Church in Hesters time. Though Achan minded not to molest Israel, nor had a purpose to do them harme, yet because he did it in deed, and drew downe a plague and iudgement vpon them, therefore said Iosua to him, *In as much as thou hast troubled vs, the Lord shall trouble thee this day.*

First, God taketh the matter in hand for the wronged, and Reason 1. repayeth the wrong-doers according to their owne measure wherewith they mete to others, as appeareth by the former testimonies and examples.

Secondly, an vnquiet and contentious person doth commonly make himselfe hatefull and odious to the people, and so that befalleth him which was spoken concerning Ismael, *His hand shall be against every man, and every mans hand against him.* Gen. 16. 12.

Thirdly,

3 Thirdly, their bodies usually are put to trauiell, by going or riding: their purses to charges, for fees or other expences: their hearts to torment, with disappointments and repulses: for their successe will not be answerable to their expectation and desire, as *Haman* found, to his discontentment, euen whiles *Mordecai* was vnder him; but felt to his anguish and destruction when *Mordecai* was ouer him.

vs.

Instruction, to preferue our owne peace by liuing peaceably with our brethren; and rather to suffer iniuries with quietnes, then to reuenge them vncharitablie with strife and contention: and especially, then to offer them with molestation and disturbance of any man. Or if we haue faulted too far already that way, before we heard, or well hearkened to this counsell, that shall be our wisdom, prouidently to preuent the hurts that may ensue, by a timely remedie thereof: and that is, as we haue vniustly brought griefe to other mens hearts, and hindrance to their states, so we afflict our owne hearts with griefe for the same; and as much as in vs is, procure them rest, and make them recompence.

Verse 27. *A wicked person diggeth vp euill, and in his lips is as it were burning fire.*

**A** *Wicked person*] A naughtie, leaud, and wicked man, [diggeth vp euill] secretly vnder hand layeth plots for the subuersion of his neighbours state, whom he maligneth, as pionsers vndermine the foundations of cities or houses: [and in his lips is as it were burning fire] he breatheth out pernicious and euill words, tending as much to the ruine and destruction of the parties against whom they are spoken, as fire kindling vpon an house doth to the consumption both of the building, and stuffe that is in it.

*Doct. 1.* **A** malicious man is alwaies practising of mischief, whether he pretend friendship, or professe enmitie.

1. Sam. 18.

At one time *Dauid* must be *Sauls* sonne in law, he is so far in his fauour, and no euill required at his hands, but an hundred foreskins of the *Philistims*: but *Sauls* purpose was to make

make *Dauid* fall into the hands of the *Philistims*. Another time *Dauid* is reputed a Traitor that hath conspired against *Saul*, a rebell that seeketh to kill the King: and why is this charged vpon him? Not because *Dauid* was guiltie thereof, but that *Saul* might haue some color of reason to kil *Dauid*.

*Micah* complained, that every man hunted his brother with *Micah* 7.2. *anet*. And *Dauid* saith, that his aduersaries were fierce *Lions*, that they were set on fire, that their teeth were sheares and arrows, and their tongue a sharpe sword. So craft and cruelty are euer at the hand of malice, ready to serue her turne, and each of them to bee employed for great aduantage. See Chapter 12. verse 6.

*And his lips, &c.* Many and great euils are wrought by *Doct.* 2. the poison of a mischieuous mouth.

A few euill words, quickly spoken, may minister a multitude of troubles and stirres for a long time, as the hot breath of *Rehoboam* and his Counsellers did against himselfe and the whole nation for many ages. What a flame was kindled by the mouth of *Shebá* the son of *Bichri*, who by one mutinous saying caused all *Israel* to goe from *Dauid*, and follow him, so base a companion? And how many millions, by the like meanes, haue beene drawne from the Lord himselfe, to fall to poperie and treasons, and to follow sin and Satan?

First, all the corruption that is in mans nature, and the sinfulness that is in his heart, do gather vnto it, and there breake out, whereby it becommeth so fierce and violent. *Reasons.*

Secondly, the diuell himselfe hath the rule and managing of it, and he putteth force into it, beside the venome that it hath in it selfe. Hee fireth that matter that he findeth there, and addeth to the same fuell of his owne, to feed the flame thereof. *Behold* (saith *S. Iames*) how great a thing a little fire *Iam.* 3.6. kindleth. And the tongue is fire, when a world of wickednes: so is the tongue set among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of *Hell*, that is to say, by Satan that hellish spirit.

Instruction, to refraine as much as we may from the society of those *fiere fellowes*, as we would preferue our selues, our houses,

Vse 1.

houses, and goods from the flame of burning fire, lest otherwise their friendship doe scorch our soules, or else falling out deuoure our states.

And it is needful also for godly men alwaies to haue innocencie, wisdome, and patience in a readines, to preuent the hurt that may grow from these Iuniper coles, and firebrands: for though they will take occasion, by maligning these graces, to blaze the more, yet they shall bee restrained by the same from burning so much, or annoying them whom they maligne. And withall it shal be very expedient to haue often recourse to God for remedie against them, without whose helpe there is no hope of safetie: the whole Church, and euerie part of it would be burnt to the ground (there are so many euery where that spit fire against the faithfull) were it not that the Lord sendeth water from heauen to extinguish the force of their maledictions. *Dauid* knew that *Achitophel* had a virulent tongue, and such an one as was like to doe much mischief, if it were permitted to take place; and therefore he sought succour at Gods hand, against it; for hee prayed that *his craftie counsell might be turned into foolishnes*, as it fell out, to the destruction of the giuer and receiuer of it, and the preservation of him against whom it was deuised.

2. Sam. 15. 37.

See the violence of an euill tongue more largely described Chap. 12, vers. 18.

Verse 28. *A forward person soweth strife, and a tale-teller separateth chiefe friends.*

**A** *Forward person*] *A man of forwardnes* (saith the original text) he that is giuen to vnquietnesse, and to bee a busie body, peruerter other mens words, and waies, and nourishing peeuishnesse and sinfulness in himselfe, [*soweth strife*] raiseth contentions, and causeth debate between man and man which agreed well together before: [*and a tale-bearer*] a pickthank, which vnder colour and pretence of loue doth secretly whisper in mens eares, and maliciously informe them against their innocent and faithfull wel-willers, [*separateth chiefe*

*chiefe friends* the word that oftē signifieth a Prince, a guide, or captain, is sometimes taken also for a principall friend, or, as wee say, a Prince of friends, as here and in the next Chapter following, verse 9. and Psalm 55. verse 13. *It was thou, O man, even my companion, my especiall friend, and my familiar.* And Micah 7. verse 5. *Trust yee not a friend, &c.* The meaning then is, that he setteth variance betwene those that were inward together, and singularly affected one towards another.

No bonds of friendship and kindnesse will hold, where *Doct.*  
make-bates may haue hearing.

One false-hearted lying sycophant will cause many trusty friends to seeme vnfaithful and treacherous, as *Doeg* did *Ahimelech*, and the other priests to *Saul*. It is easie for a make-bate to incense a master against his best seruants, as *Potiphar*s wife did her husband against *Ioseph*: or a Prince against his loyallest subiects, as *Haman* did *Ahashuerosh* against the *Iewes*: or the father against his dearest son, as some of *Saul*s Courtiers did *Saul* against *Ionathan*: or the husband against his most kind and louing wife, as daily experience declareth.

A make-bate will prouoke any degree of superiours to reiect and cast off their inferiours that depend vpon them: A make-bate will stirre vp every kind of inferiours to grudge and murmure at their superiours that are carefull for them: A make-bate will set all sorts of equals at variance, that earst were vnited together with loue and heartie affection.

First, there is guiltinesse in his conscience, which worketh *Reason 1.*  
waiwardnesse in him; and so there being no peace betwene God and his owne soule, he seeketh to interrupt that peace and amity which is betwene others, like as when the wind disquieteth the sea, the waues thereof dorosse the ships.

Secondly, there is pride and enuie in his heart, which maketh him to repine at the loue and beneficence which is shewed among friends, for that hee would alone bee well esteemed, and much made of, as the false Apostles for that cause labored to alienate the hearts of the *Galathians* and others from the Apostle *Saint Paul*.

3

Thirdly, there is venome in his mouth, and a pestilent breath proceeding from him, by meanes whereof, they that hearken to him are soone perswaded by him, that there is falshood in fellowship, and most fraud where in truth is greatest vprightnesse. If *Dauid* will entertaine the report of *Ziba*, he will make him beleue that faithfull *Mephibosheth* is turned to be a perfidious Traitor. Such a poyson there is in a slanderous tongue, to send out infection; and such an aptnes in a credulous eare to receiue it. As the coale maketh burning coales, and wood a fire, so the contentions man is apt to kindle strife.

Pro. 16. 27.

Vse 1.

Admonition, to beware of stowardnesse, lest we grow to be back-biters; and of back-biting, lest we shew our selues froward; and of both, lest either of them draw downe Gods iudgements vpon vs.

Hee that raiseth vp contentions among brethren, maketh warre betwene the Lord and himselfe; for the doing of that is one of the greatest of those abominations which the soule of the Lord is laid to abhorre; and whomsoever the Scripture chargeth to haue bene offenders in this, are noted either to haue caried miserie with them when they died, as *Doeg* and *Daniels* aduersaries, and *Haman*; or to leaue infamie behind them after their death, as *Iosephs* mistresse, *Rehum*, *Shimsai*, *Tahnai*, the accusers of Christ before *Pilatus*, and they that complained on *Pandrus*, *Felix* and *Festus*. The naming of them prouoketh a loathing of them, and the reading of their malicious practises reuiue the memoriall of their mischieuous behauiour.

2

Pro. 22. 10.

2. To esteeme of a base-maker, and so to deale with him, as the holy Ghost testifieth of him, and giueth direction: Cast out the scorner, and strife shall goe out; so contention and reproch shall cease. He that will whisper an vncharitable tale against his brother in secret, is well rewarded if he be sharply rebuked in publike. Nay *Dauid*, after a sort, vowed to doe more then that, which hee might very well haue performed vpon *Ziba*. Him that prouoketh his neighbour (saith he) will I destroy. It is a great wrong that thou offerest vnto thy

Psal. 101. 5.

thy friend, but greater to thy selfe, when thou giuest leaue and encouragement to thy friends enemy to traduce him, and conspirest with him to robbe thy selfe of an vnfaired wel-willer.

Verse 29. *A wicked man deceiueth his neighbour, and leadeth him into a way that is not good.*

**A** *Wicked man* He that is head-strong, and wilfully giuen to transgresse the lawes of God, in regard whereof the originall text calleth him, *a man of violence*, [*deceiueth his neighbour*] infecteth the minds of those with whom hee conuerseth, with errors, perswading them of the lawfulness of that which is vnlawful, and of safetie where is perill; and that that is euill which is good and laudable, and sometimes necessarie: [*and leadeth him into a way that is not good*] corrupteth his conuersation with vices, and draweth him vnto such courses as are both sinfull and hurtfull.

It is the property of vngodly men to seeke to make others *Doct.*  
as bad as themselves.

*S. Paul* knew their disposition, what was to be looked for from them, and what alwaies will be found in them, saying, *That euill men and deceiuers shall grow worse & worse, deceiuing and being deceiued.* And our Sauour Christ noteth it in the *Scribes and Pharisees*, that they would compass sea and land to *make one of their profession*; and when he was made, they would *make him twofold more the child of bell than themselves.* 2. Tim. 3. 13.  
Mat. 23. 15.

First, they hate righteousness, and loue iniquity, as Christ *Reason 1.* and Christians doe loue righteousness, and hate iniquitie: and therefore they like not that any man should delight in that which they hate, but wish that euery one would accompanie them in doing that which they loue.

Secondly, they think that sinne will lie the lighter vpon their owne consciences, if others can be drawn into guiltines with them; and that they shall be the lesse blemished by that wherewith their neighbors are so much blotted, though they make their burthen heauier, and their faults fouler by seducing their brethren. 3



3  
John. 3. 11.

Thirdly, they are of their father the diuell, and the lusts of their father they must and will doe. Hee hath beene a deceiver from the beginning, and sinfull wretches will bee factors for him vntill the end: they can no way else so much resemble him, or so well content him.

Vse

Instruction, to be so far from shewing our selues wicked persons in deceiuing of our neighbours, that we declare our selues righteous in directing of them: so shall we be aduersaries to Satan, and seruants to the Lord: so shall we exercise mercy, in being helpful towards the saluation of Gods elect, and not cruelty in being contagious and hurtfull to the soules of any. 2. To get vnderstanding and skill, whereby we may discouer the practises of deceiuters, and so escape them. Wee haue seene already, Chap. 9. verse 16. that their call is, *Who so is simple, let him come hither, and bee that is destitute of wisdom.* And Chap. 11. vers. 9. that an hypocrite with his mouth corrupteth his neighbour, but the righteous shall bee deliuered by knowledge. In which places see both the point and vses intreated of more at large.

Verse 30. *He shutteth his eyes to deuise wickednesse: he moueth his lips, and bringeth euill to passe.*

**H**E] The wicked man formerly spoken of, [shutteth his eyes to deuise wickednesse] seriously setteth his mind vpon mischief, and would not haue his thoughts distracted and drawne away from it, by looking heere and there vpon any obiects; meaning that hee is very intentiue to inuent that which may doe hurt: [he moueth his lips] he speaketh softly, and whispereth; he dealeth closely, & would not be knownen in his practises, lest he should bee preuented, [and bringeth euill to passe] by his industrie and secrecie doth many shrewd turnes, and worketh much villanie.

Doff.

A wicked man is neuer so studious and cuanning about any thing, as he is in working mischief.

His mind, and his members, and the whole man ioyne together in the seruice of sinne, as *Isaiah* instanceeth in the nigard:



gard: He will speake of niggardnes, and his heart will worke iniquity, and do wickedly, and speake falsly against the Lord, to make empty the hingrie soule, and to cause the drinke of the thirstie to faile. And Micah his testimonie tendeth to the same purpose, when he saith, that they imagin and worke wickednes upon their beds, and when the morning is light, they practise it. Isa. 31. 6. Micah 2. 1.

First, they delight in nothing so much as that which is worst, and most pernicious: their meate and drinke and rest do not so much refresh them, as leaud behaviour doth affect them: For they cannot sleepe, except they haue done euill; and their sleepe departeth, except they cause some to fall. For they eat the bread of wickednesse, and drinke the wine of violence. Reason 1. Pro. 4. 16.

Secondly, they are wholly bent to their designements, and fully resolu'd in their purposes, and therefore muse and meditate of all such proiects as bee for their furtherance, and auoid all the lets and impediments that any way may hinder them.

Instruction for all that feare God (for against them commonly most hurt is intended) to be as watchfull and wise for their owne preferuation, as the other are painefull and crafty to vndermine them. When the one sort shut their eyes, and fall to plotting, it concerneth the other to open their eyes, and sal to praier, that God would behold how their enemies winked wiles, and by his good providence preuent them. Then let them speake out, and crie aloud to the Lord for direction, helpe, and deliuerance, when such as seeke their ruine begin to fal to muttering, & to conspire together against them in secret. And for further vse of this point, it is not to be passed ouer, that the studiousnesse of these malicious men is imitable, though the matter which they studie for be odious and damnable. If they cast about how to fulfill their wicked wils, shall not wee meditate how to accomplish our godly desires? If they beat their braines to find out deuices for the seruice of Satan, the hurt of their neighbours, and their owne perdition, ought not we to bend our thoughts to learne the best meanes for the glory of God, the good of our brethren, and our owne saluation? The Prophet *Isaiah* condemneth

demneth the Churle for deuising wicked counsels to vndoe the poore with lying words. And the same Prophet in the same place commendeth the liberall man for deuising of liberall things: and this man (saith he) will continue his liberalitie.

Verse 31. *The gray head is a crowne of glory, when it is found in the way of righteousness.*

**T**HE gray head] Old age, whereof gray haire and a hoare head is a signe, [*is a crowne of glorie*] yeeldeth commendatiō to the aged person, and maketh him reuerend [*when it is found in the way of righteousness*] when the old man doth shew himselfe to be religious and righteous, whether he hath led his life in that manner from his youth, or whether he hath beene conuerted to it now in his latter time.

Doct.

It is a great honour for a man to be both ancient & godlie.

When the head is deckt with gray haire, and the heart with heauenly graces, and the life with vertuous behauiour, he is more gorgeously apparelled then if otherwise he were clad in gold. He weareth a Diadem, which not the art of mā, but the finger of God hath fashioned, and set vpon his head.

Philemon 9.

This was one of the ornaments of those holy Patriarkes, Abraham, Isaac, and Iacob: & for this is that worthie widow Anna commended by S. Luke: and by this doth the Apostle partly challenge to himselfe auctoritie among the people of God, as appeareth by his Epistle to Philemon: *Though I might be bold to command thee that which is conuenient, yet for lones sake I rather beseech thee, though I be as I am, euen Paul, aged.*

Reason 1.

Proucr. 3. 16.

2

First, old age of it selfe, to them that are godly, is a gift of God, and a blessing of greater value then wealth and dignities: for *length of daies is in wisdomes right hand, and in her left hand riches and glory.*

Secondly, as they which haue long liued righteously are wel stored with knowledge and experience in themselves, so doe they, like true, trusty, and tried souldiers, manifest the experience of their faithfulness and constancy to all that know them.

Thirdly

Thirdly, they which put on the new man in their old age, hauing worne the old man all the time of their youth, doe shew forth an excellent wisdom in redeeming at last the former part of the time, which they haue misspent: and humilitie in submitting themselues to learne, when so many of their Iuniors disdain to be taught, and the power of Gods holy Spirit, which (notwithstanding all the impediments wherewith that age is encumbred) doth rescue them from the hand of Satan, who had held them so long a time in captiuitie and bondage.

Fourthly, where anciencie and goodnes do concur and meet together, there the image of God doth shine out the more brightly; there is a liuely resemblance of him whom *Daniel called The ancient of daies.*

Instruction for the yonger sort, as sonnes and daughters, that they yeeld due reuerence to them whom the Lord hath made reuerend, as fathers and mothers. He hath vouchsafed them time to attaine to these yeeres, and titles to be called by these names, and graces to be worthy of that honor: Yea, he requireth that they be respected, and obeisance be done vnto them by those that haue care to regard and obey him: for in this manner his commandement is laid vpon them: *Thou shalt rise vp before the hoare head, and honor the person of the old man, and dread thy God. I am the Lord.*

What though their beautie be withered away, and their bodies growen crooked? What though their strength be diminished, and their memories impaired? What though they retaine not their former freshnesse of wit, or elegancie of speech? What though their state be but poore, and their parentage obscure? Yet their honorable place of age, especially being garnished with wisdom, iustice and pietie, doth counteruaile and far exceed all the rest of those ornaments.

It serueth also to admonish them that would not be condemned, and haue the world weary of them when they shall be old, to lay the foundation of a constant & durable estimation whiles they are yong. If they treasure vp vnderstanding, and good discretion, and other spirituall graces whiles they

**I** have the benefit of strength, memorie, senses, and capacitie; they shall have that which wil comfort their hearts, informe their minds, direct their behaviour, and maintaine their credit at those yeeres, wherein others wil dote, and deale absurdly, and be full of contempt and tediousnesse.

**2** Reproose of their follie, which have nothing else to commend them, but this, that the daies of their life have been many, and they have seene many faire yeeres, and all those of their age be gone, and knew the grand-fathers of the most of their neighbours, &c. but what good have they done, or what goodnes have they gotten in all those daies and yeeres which have passed ouer them? And they which knew men so long time since, is it not a shame for them that they neither know God nor themselves as yet? Have they been spared all this time from death, and at last will they be vnprovided for death, that death and destruction together should apprehend them? For a sinner (saith *Isaiah*) of an hundred yeeres old, shall die accursed.

*Isai. 65. 10.*

Verse 32. *Hee that is slow to wrath, is better then the mighty man; and hee that ruleth his owne mind, is better then he that winneth a Citie.*

**H***e that is slow to wrath*] Which will not be prouoked to anger without due cause; neither having due cause to be angry, will passe the bounds of moderation and measure, [*is better then the mightie man*] is more to be commended for his strength and fortitude then hee that is boisterous, and strong of bodie: [*and he that ruleth his mind*] which representeth and keepeth vnder his intemperate passions and violent affections of euery sort, [*is better then he that winneth a Citie*] hath greater power, and doth a more worthie exploit, then hee which by force of armes doth ouercome and conquer whole Cities, Castles, and Countries.

*Doct.* **I** It is a point of greater valour to subdue corruptions in ones selfe, then to preuaile against other men.

The Scripture testifieth of the force and might of *Esaue*, that  
from

from the wombe hee was farre more strong and sturdie then *Jacob*: but it praiseth the patience and mortification of *Jacob*, that hee was incomparably more meeke and moderate then *Esan*. And that staiednesse of affection which was seene in poore lame *Mephibosheth*, who was neither perplexed with perils, nor imbittered with wrongs, hath wonne him more honour then *Isaak* could get by all his martiall prowesse, or *Sampson* himselfe by his admirable power.

First, the enemies of the soule, as lusts and inordinate affections, are more powerful and dangerous then the enemies of the body; and therefore the victorie ouer them is so much the more notable and praise-worthie.

Secondly, he that vanquisheth cities and people, doth preuaile by a bodily power, which will decay together with the bodie, and may at another time be over-matched: but hee that mastereth his affections, doth it by a spirituall puissance, which age impaireth not, and that retaineth the victory for euer.

Base men may subdue Kingdomes and Nations, and yet themselues remaine the bondmen of sinne, Satan, death, and hell, as *Zenacherib*, and the statelie Kings of *Ashur*, and *Nebuchadnezzar*, and the mighty Monarks of *Babel*: the *Medes* in like manner with the *Persians*: the *Grecians* also and *Romans*. But all that rule their owne mind, are trulie noble, and euer free, and haue already the liuerie and seisen of an eternall libertie.

Instruction, more to labour for the command of our selues, then for domination and authoritie ouer our brethren. All men, almost, desire to rule, and in this case euery man may well be a ruler. God doth offer to the meanest men and women the iurisdiction of their owne hearts: let him be soueraigne there, And he would haue them to be his substitutes vnder him: and they that will vndertake that office, and set themselues seuerelie to suppress those disordered passions, lusts, and motions, that keepe euill rule in their soules, shall want no backing, countenance, or preferment from him.

2. Reproofe of those that are ambitious, and would have all men vnder them abroad, and suffer all vile affections to rule ouer them at home.


They think to make themselves very glorious by shewing themselves so wrathfull, fierce, and furious; and hope to bee reputed so much the more excellent, as they can make their poore neighbours to feeble their hands to be more heauy and violent: but like foolish creatures, in so doing they make many of their vnderlings become their superiors, and debase themselves beneath their meanest inferiors. Their humble, poore, patient, oppressed tenants, seruants, and people, haue gotten a preheminance aboue them by the Lords owne appointment: hee hath deposed the one side (and will in time make it manifest) for their sinful hearts and cruel behauiours: And he hath exalted the other side (and once will declare it) for the meekenesse of their minds, and their sober conuersation.

Verse 33. *The lot is cast into the lap: but the whole disposition thereof is of the Lord.*

**T***He lot*] Which was much in vse among the people of God, both for diuision of lands, as Num. 26. 55. and for other causes, as appeareth in many places of the Scriptures, [*is cast into the lap*] into some secret or close place; and that which was most ordinarie with them, is put for many other, as hats, sifts, pots, boxes, or whatsoeuer else: [*but the whole disposition thereof*] the particular ordering, guiding, and gouernement of it, [*is of the Lord*] by his immediate providence, without either chance, art, or labour. And vnder lot hee comprehendeth all other accidents which are thought to be meere casuall, and wholly subiect to fortune.

*Dott.*

Those things which seeme to be most contingent, are directed by the providence of God.

 The lots that *Ioshua* and *Eleazar* did cause to be cast for the inheritance of the Tribes of *Israel*, did so iustly accord with the blessings which *Iacob* and *Moses* had before pronounced concerning

concerning diuers of them, that euery man may wel perceiue that he which spake by the tongues of the former, did also worke by the hands of the latter. And *Samuel* engaged the credit both of his truth and ministerie vpon the successe of *Sam. To.* the lot that was to be cast for the King to bee chosen, that it would vndoubtedly fall vpon *Saul*, whom, by the appointment of God, he had anointed. And that in other cases, things casuall in shew are wisely gouerned indeed, the vision which was shewed to *Ezekiel* doth confirme, who beheld a multitude of the matters of the world in appearance to run vpon *Ezek. 1. 18.* wheels, and yet in no sort to be either drawne or driuen by blind Fortune; for he obserued the strakes of the wheeles to bee full of eyes round about: whereby the intientie prouidence of God was signified. Examples for this purpose are plentifull, plaine, and pregnant. Who appointed the *Ishmaelitis* Merchants at that time to trauell that way which they went, but *Gen. 39. 15.* the Lord, that they might carrie downe *Ioseph* into *Egypt*? Who appointed *Pharaohs* daughter at that time to come to wash her selfe in that place, but the Lord, that she might vndertake the preservation of *Moses*? The same appointed king *Ahasuerus* not to sleepe for one night, but to call for the *Exod. 2. 5.* *Chronicles* to be read vnto him, that hee might protect and exalt *Mordecai*. The same prepared the whale to bee readie *Hester 6. 1.* where *Jonah* shuld be cast into the sea, that he might receiue him, as the text testifieth. And as much might be said of the vineger that they offered vnto Christ at his suffering: and no *Iohn 19. 24.* lesse of the souldiers that diuided his garments, and cast lots for his coat after that he was crucified.

First, the being, motion, and issue of all things are from him: he disposeth of the words and actions of men, which seeme to be most voluntarie, and in their own wil and power; and therefore necessarily of the successe of lots, and of all other contingent euent. *Reason 1.*

Secondly, he should want either wisdom, or power, or prouidence, if ought should come to passe without his appointment: neither could all things turne so much to his glory, if there might be any thing that were not disposed by him. *2.*



Vse 1.



Admonition to be wary that we peruert not lots to serue our carnall delights, or couetous desires: it is not safe to sport with Gods ordinances, whereof a lot is one: nor to command the Lord to wait vpon vs at our dicing and other plaies, to guide the game: nor to set him a worke about our vnrighteous attempts, for the allotting of our neighbours money or substance to vs: but so to vse it, as wee may comfortably call vpon his name before, and praise it afterwards. But about this we shall haue iust occasion to deale more largely, Chap. 18. verse 18.

2. To behold the hand of the Lord in al occurrences, that in crosses wee may acknowledge his iustice, and humble our selues before him: in blessings wee may confesse his mercie, and offer praises vnto him: and in euery case to depend vpon him, sithence nothing befalleth any without him.

2

Consolation to the children of God, for their safetie and good estate, because he that manageth the greatest matters, and he that dealeth in the smallest, doth tenderly loue them, and is alwaies respectiue of them, that nothing shall happen that may bee for their hurt. Our Sauour himselve applieth this present point for the comfort of his people, saying, *Are*

Mat. 10. 29. 30.

*not two sparrows sold for a farthing? And one of them shall not fall to the ground without your father. Yea, and all the haire of your head are numbred; feare yee not therefore, yee are of more value then many sparrows.*

AN





# AN EXPOSITION OF THE SEVEN- TEENTH CHAPTER OF THE PROVERBS.

## CHAPTER XVII.

Verse 1. *Better is a morsell of drie bread, and peace therewith, then a house full of sacrifices with strife.*



*Better*] More comfortable, safe, and wholefom, [*is a morsell of drie bread*] a crust (as we vse to say) without any other cates or dishes, slender fare, a small pittance, and that also course and homely, [*and peace therewith*] if there bee Christian loue, quietnesse, and good agreement, [*then an house full of Sacrifices*] great abundance of daintie cheere, as they vsed to haue when they offered peace offerings, as may appeare Chap. 7. vers. 14. And to that custome S. Iames seemeth to allude, when he saith, Iames 5. 5. *You haue nourished your hearts as in a day of sacrifice or slaughter.* See Chap. 15. verse 17.

Verse 2. *A discret seruant shall haue rule ouer a leaund son, and he shall diuide the inheritance among the brethren.*

*A Discret seruant*] A faithfull, painefull, and wise seruant, though a bondman, [*shall haue rule ouer a leaund sonne*] shall

shall be preferred before a rude and dissolute child, and sometimes be set ouer him as a gouernour: [*and he shall diuide the inheritance among the brethren*] shall be as as one of them, and haue a portion among them, and be as it were in the roome of the eldest brother, hauing the chiefe hand in making diuision of the goods and lands betweene the other sonnes and daughters.

This indeed is sometimes verified according to the letter and words of the sentence, that seruants be made Executors to their masters, and guardians to their masters children: but the drift hereof is to shew, that they which are low may be exalted by vertue, and they which are high, may be brought downe by vice: that wisdome preferreth diuers about them that might haue been their betters, and folly depriueth manie of those prerogatiues which otherwise they should haue enjoyed.

Deff.

Grace bringeth men to promotion, and so doth sinfulness to debailement.

Eccle. 4. 13. 14.

In the booke of *Ecclesiastes* he extendeth the comparison further then in this place, when he saith, *Better is a poore and wise child, then an old and foolish King, which will no more be admonished. For out of the prison he commeth forth to raigne, when as he that is borne in his Kingdome is made poore.* Presidents on both sides, as well for the aduancement of those that be vertuous, as for the deiection of them that fall to vicious courses, we haue in one kindred, the inhabitants of one familie, and sons also of one father, namely, *Iacobs. Reuben* the eldest of all his children, for the great fault which he committed, was made yonger brother, losing his birth-right, his dignitie, and double portion, euen from his posteritie for many hundred yeeres together. And *Ioseph* contrarily, who exceeded all the rest in pierie and godlines, did in like manner surmount them in authoritie and honor. He was raised from a seruile condition, to an eminent estate; from the basenesse of a prisoner, to the dignitie of a Prince: he was made greater then his elder brethren; then his Lord and master, then the Kings principall Peeres and Nobles, then any in the Land  
of

of Egypt, (as being set ouer the Land of Egypt) next vnto Pharaoh.

First, the one sort doth please, and the other prouoke the Lord, whose hand hath the disposing of might and meanesse. He aduanceth, and he depresseth: he lifteth vp, and he casteth downe: he maketh some glorious, and others contemptible, according to his owne pleasure. Reason 1.

Secondly, discretion, diligence, and faithfulness, and vertues of the like nature, are verie amiable in themselves, and therefore yeeld delight to such as see them, and cause preferment to such as shew them, as may appeare Chap. 14. where it is said, that *the pleasure of a King is in a wise servant*. And on the other side, pride, idlenesse, contemptuousnesse, and such other euill vices, doe of themselves bring many mens estates into a consumption, and often draw vpon them the displeasure of their superiors, to their vtter vndoing. 2

Reproofe of their follie, that trust to rise and not to fall by wicked waies; which are so far from feareing lest their leaud liues should plucke them vnder seruants and inferiours, that they hope thereby to mount aboue Magistrates and superiors. And it were to be wished, that parents and great personages were lesse fond of vngracious sonnes and seruants, and more wise to giue best countenance to them that are most worthy: for diuers chuse them to be dearlings, which loue nothing so dearely as that which God abhorreth: *Ismael* is more graced at their hands then *Isaac*, though *Abraham* preferred a godly seruant before *Ismael*: yea they set vp sinfull seruants to ouer-crow, complaine of, deride, and vilifie their discret and godly children. But let them vnderstand, that the Lord will honour those whom they disgrace, and make them base whom they so much magnifie. Use 1.

Incouragement for them that are in low places, if they haue godly and lowly hearts, and wise and prudent mindes. But this hath been handled in the last verse of the fourteenth Chapter. 2

Verse 3. *The sining pot is for siluer, and the furnace for gold: but the Lord trieth the hearts.*

**T**HE *sining pot for siluer*] Goldsmiths haue their vessels, wherein they proue and trie the gold and siluer from drossie and corruption: *[but the Lord trieth the hearts]* he alone searcheth them, and knoweth them; and none but hee by grace can purifie them, though man by art can refine metals, and make them more precious.

Doct.

No skill, nor power, nor meanes of man, are sufficient to deale with the heart.

He can sound the depth of the sea, and he can find out the altitude of the planets, and he can dig downe into the mines of the earth; but wee cannot reach to the counsels of the mind.

Ier. 17. 9. 10.

That work the Scripture in many places ascribeth to God onely, and to none other besides him. *The heart* (saith he by *Jeremie*) *is deceitfull and wicked aboue all things: who can know it? I the Lord search the heart, and trie the reines, euen to giue to every man according to his waies, and according to the fruit of his Works.* *Dauid* was much deceiued in *Achitophel*, whom he esteemed to be very godly: and so was he also in *Abshalom*, whose purpose of going to performe his vow hee thought to be very holy. And did not the Apostles conceiue too well of *Iudas*, when they began to ioyne with him in murmuring at the oyntment which was bestowed vpon Christ? For notwithstanding the sweet words of *Achitophel*, and the fained deuotion of *Abshalom*, and the counterfeit charity of *Iudas*; *Achitophel* proued a Traitor, and *Abshalom* a Rebelle, and *Iudas* a Diuell. But it is lesse maruell though men bee beguiled by the fraud of others, when they are ignorant of that corruption that is in themselves. We speak not of *Saul*, who when he put the witches to death, did little thinke euer to seeke to a witch: nor of *Hazael*, who condemning himselfe to be a dog, if he should deale so cruellly as *Elisa* said, beleeued not that he could become so cruell: but of better men,

euen

2. King. 8. 13.

euen of the disciples of Iesus Christ, who purposing and promising to stand manfully vnto him, did shew themselues very timorous, and euery one of them ran away from him: And *Peter* especially, which boasted of his courage and resolution, *Matth. 16.* aboute all the rest, became more cowardly and faint-hearted then any of the rest.

First, the Lord hath reserued it as a royaltie to himself, not *Reason 1.* communicable to any creature, to bee the searcher of the heart, according as *Salomon* in his prayer acknowledged, saying, *Thou only knowest the hearts of all the children of men.* *1. King 8. 39.* That is an office depending vpon his omniscious nature. None is able to execute it, but he that knoweth all things.

Secondly, the soule is a spirit, and cannot be sounded and sanctified by any, but by him that hath a spirituall power, and is the Lord and maker of spirits. 2

Instruction, to take his testimonie for the state of our *Vse 1.* soules, and not to leane meerey vpon the opinion of men. They that be good, may flatter vs; and they that bee euill, may mistake vs: but in him is neither dissimulation nor error. The Scribes and Phariseis were commended of the multitude; and *Paul* and *Jeremie* were condemned of the multitude: and yet God condemned the Scribes and Phariseis, and he commended *Paul* and *Jeremie*. But why did the Lord disallow or approoue contrarie to the likings or censures of the people? Our Sauour yeeldeth a reason of it, saying to the Phariseis, *Ye are they which iustifie your selues before men: but God knoweth your hearts. For that which is highly esteemed among men, is abomination in the sight of God.*

So then, though all the world should praise thee, thou art yet a contemptible person, vnlesse thy owne conscience bee vpright: and though euery man should crie out vpon thee, thy credit is nothing impaired, if thy soule bee sincere and faithfull.

But how shal we know what God himselfe findeth in our hearts? By the testimonie which his spirit giueth of our hearts. And how shal we know what the spirit testifieth? By the graces which it worketh, that maketh publication by the

fruits of it, as *loue, joy, peace, long-suffering, gentlenesse, goodnes, faith, meekenesse, and temperance.*

2 Consolation to them whose spirits are void of guile, and replenished with grace: when they pray, their desires are manifest to God, and therefore shall be fulfilled: when they giue thanks, their praises are knowne to bee holy, and therefore shall be accepted: when they do any seruice to the Lord, the Lord is acquainted with their integrity, and will accordingly reward them.

What then though slanderous mouthes inueigh against them, and raile vpon them? What though they charge them to be proud and insolent? What though they censure them for hypocrisie and dissimulation? Nay what though Satan should attempt to perswade them, that they were nothing els but hypocrites and dissemblers? The answer of *Iob* to his accusers wil easilie wipe away all those kinds of calumniasions: *Let not my witness be in heauen, and my record is on high.*

*Iob 16. 19.*


And yet this is not all the comfort that proceedeth from this doctrine; for obserue, that God doth not only proue the heart as with a touch-stone, to examine what metall it is, but fineth it as it were a fornice, to make it pure metall. In dealing with his elect, he maketh that better which hee findeth good, and maketh that good which hee findeth stark naught. Man with his fining pot and fornice can neuer turne clay and grauel into siluer and gold: but God with his spirit and grace can conuert the mire and worst kind of earth into gold, and gemmes, and most pretious matter. They that bee nothing else but a masse of pride, of crueltie, of impietie, and of all ill-fauoured corruptions, he easilie frameth to be humble, mercifull, religious, and shining with all heauenly vertues.

Verse 4. *The wicked man giueth heed to false lips: and a liar hearkeneth to the naughty tongue.*

**T**He wicked man] Hee that is giuen to worke mischiese, [*giueth heed to false lips*] willingly listeneth to the shrewd words that men, that abuse their lips to falshood, do speake: [and

[and a liar listneth to the naughtie tongue] he that is wont to tell lies, and other vngracious tales, is glad to heare lies, and other speeches that are malicious and hurtfull.

It is the propertie of them that doe euill, and speake euill, *Doct.* to be much delighted in hearing euill.

A curst tongue and a carnal care are well met together, either of them gratifying his fellow: the former rubbeth where the latter itcheth; and the latter is chapman for that which the former vttereth. 

*Saul* was much affected with musick, and had need of musicke to assuage the violent fits of that spirit of phrensie that haunted him; and yet no musicke was euer so delectable vnto him, as informations against *Dauid* and his friends, or tidings where *Dauid* might bee met with. He thought that great wrong was done him by his Courtiers, that would not complaine of *Jonathan* his owne son for fauouring of *Dauid*. And when *Doeg* related after what maner *Ahimelek* the high Priest entertained *Dauid* in Gods house, hee made a pleasant banquet to the heart of *Saul*. And so did the Ziphims, when they aduertised him, that *Dauid* was hid by them in holds, and they would deliuer him into his hands. *Blessed be ye of the Lord* (saith he vnto them) *for ye haue had compassion on me.* *1. Sam. 22.* *1. Sam. 23. 11.*

And it was no smal contentment to the Priests and Councell, to heare matter objected against *Stephen*, though they knew the informers to be false fellows, that were suborned to beare false witness against him. *Acts 6. 13.*

First, al their members and senses are seruants to sinne, and are vsed as weapons of vnrighteousnesse: and therefore if one be bad, another cannot be good: if the tongue bee slanderous, the care will be gracelesse. *Reason 1.*

Secondlie, they loue lies, and therefore how can they but hearken to them that make lies, sithence they prepare for their appetite, and as it were dresse such meats as are toothsome vnto them? *2*

Thirdlie, by giuing heed to falselips, and listening to naughtie tongues, they prouide matter for their owne false lips and naughtie tongues to talk of: they furnish themselves *3*

with such wares as they mind to make sale of for their best advantage. They may be prompted with more plausible lies, and probable obiectations, by other mens inuentions, then euer their owne wits were able to find out or imagine. And that which they haue heard, though neuer so slanderous, they thinke they may declare with warrant: and if a lie hath been told them, though neuer so palpable, they presume to tell it againe with authoritie.

Use 1.

Conuiction of them that bring <sup>not</sup> their eares to wholesome words, or rather, if it must be so, suffer them to bee brought to their eares; but giue their minds to corrupt speeches, and willingly entertaine them in their hearts; which for fashions sake wil heare them that be honest and true, but in good earnest hearken to them that are leaud and liars. And yet who can pretend to hate sinne more then these? And who so much as these continuallie crie out of sinne? But neuer of their owne, nor of their companions, nor of any others that professe the practise of that which is euill, though neuer so abominable: but all their inuectiues are against hypocrites (as they call them) that will not be content to liue like all other men, but seeke to be more strict in their behauiour, and better in their conuersation then the rest of their neighbours: such they perpetuallie pursue with grieuous accusations: great crimes they haue alwaies to lay to the charge of such. But how do they prooue them to be so faulty? What ground is there of these complaints? So it is said: they haue it by report: such speeches are giuen out. But by whom? by swinish drunkards: by filthy fornicators: by hellish blasphemers: by impudent liars: by men, one way or other, egregiouslie sinfull and wicked. What then are you that conuerse with such? that hearken to such? that are perswaded by such? but sinners and liars, like vnto them.

2

Instruction, both to be well aduised how we trust the testimonies of them that haue open eares to listen to lies; and also if we would maintaine our owne credit, to keepe our selues from the societie of them that haue venomous mouths: and if any wil attempt to obtrude vpon our eares their false reports,



ports, and vncharitable discourses, that our frowning browes doe shut vp and silence their clamorous lips, according to that which is said in another place, *As the North wind driueth away the raine, so doth an angrie countenance the flandering tongue*: Which dutie will better appeare in the explanation of that sentence.

Verse 5. *He that mocketh the poore, reprocheth him that made him: and he that reioyceth at his aduersity, shall not be innocent.*

**H**E *that mocketh* which offreth despight to, and vilifieth by word, deed, or gesture, whether in the way of iest, or bitter disdaine, *[the poore]* not onely them that want wealth, but which are in any affliction, either externally or in their soules, *reprocheth him that made him* doth after a sort scorne and scoffe at God, who created the man, and allotted him that estate; as hee that laugheth at the worke, doth consequently deride the artificer. *[and he that reioyceth at his aduersity, shall not be innocent]* not onely he that sheweth apparent contempt of the man afflicted, but which is glad in his heart for his misery and affliction, shall seuerely be punished.

The indignities that are offered vnto poore Christians, *re-* *Dof. 1.*  
dound vnto the Lord himselfe. See Chap. 14. vers. 31.

*And he that reioyceth &c.]* It is neither lawfull nor safe to *Dof. 2.*  
be glad at other mens sorrowes, especially if they bee Gods seruants.

The ioy of the neighbor nations was a great griefto the church of the *Iewes* in their calamities, when the *Babylonians* made that wofull spoile of them: but the insultations of their ill-willers was no lesse dangerous to themselues, then grievous to them, and would make their owne state as miserable as theirs. *They haue heard that I mourne* (saith the Prophet in the name of the people) *but there is none to comfort me. Will mine enemies haue heard of my trouble, and are glad that thou* *Lam. 1. 21.*  
*but done it. Thou wilt bring the day that thou hast pronounced,*  
*and they shall be like vnto me.*

First, that soule is empty of loue and compassion, huma- *Reason 1.*  
nity

pitie faileth in it, which in stead of pitie is moued with reioycing at the harmes of his brethren; and therefore is farre from innocencie, and neere to some grievous punishment.

Secondly, hee consenteth to the wrongs that are done to the partie oppressed, and thereunto is necessary, if his aduersity hath growen from mans iniustice. But if God with his owne hand hath inflicted the crosse, how sinfully are his iudgements peruered by him that shall feed and refresh his malicious stomacke with the sight of the same? as though he punished the godly to gratifie the wicked, and made his children miserable, that his enemies might be merry.

¶ 1.  
Pse 1.

Instruction, when the Lord layeth his hand vpon our brethren, to mourne with them, pray for them, comfort and helpe them; but neuer insult at their sufferings, vnlesse wee bee willing to cast our selues into the same, or sharper afflictions.

We shall come to a text hereafter that forbiddeth vs to take delight in the fall or stumbling of our enemy, *lest the Lord see it, and it displease him, &c.* How then can he but be prouoked, and how shall we but be endangered, if the troubles of his people, being also our owne faithfull friends and well-willers, affect our hearts with ioy and gladnesse?

2  
Terrour for those enuious persons which continually maligne the good estate of good men; and therefore no newes is more welcome to them, then that any of Gods seruants be in troubles and distresses. They faile of power to doe them harme, but not of will to wish it; and therefore they solace themselves in the iniuries that others doe offer vnto them: and in euery losse, sicknesse, or matter of grieve whatsoeuer, that doth besall them, and especially if the diuell can catch any of them in a snare, that they be ouertaken with sinne and follie, their gladnesse is immeasurable: they triumph exceedingly at the victory which Satan their father seemeth to haue gotten. Well, the mischieuous minds and affections of such, doe conuince them to be malicious persons, though no euill action were committed by them: and therefore their mirth wil be turned into mourning, and their triumph into a lamentation.

lamentation. There was neuer any, nor shall be, nor can be, that sucketh sweetnesse out of the sorrow of the Saints; but God either hath or will make him taste of gall and wormewood. If anguish and feares bring him not to repentance, then iudgements & plagues will follow him to destruction.

Verse 6. *Childrens children are the crowne of the elders, and the glory of the children are their fathers.*

**C***Childrens children*] A long race, many nephewes, such as we call grand-children, and those of many descents, [*are the crowne of the elders*] a comfort and credit to their parents, grandfathers, great-grandfathers, &c. [*and the glory of the children are their fathers*] it is an honour for the yonger sort to haue descended from worthie progenitors; prouided yet in both these cases, that as well the ancestors as the posterity be vertuous, and well adorned with graces of their owne. Many foolish vitious children can nothing credit their wise and godly progenitors, as *Rehoboam* and his son added nothing to the glory of *Dauid* and *Salomon*: neither can sinfull ancestors either yeeld honour to, or receiue honour from their seed that is holy and religious. That blessed *Hezekiah* was in no sort dignified by his wicked father *Abaz*: nor was that wicked *Abaz* any whit graced by his blessed sonne *Hezekiah*. And in case that both the elders and yongers, the fathers and children be all naught, as was cursed *Cham* and his seed, and cruell *Cain* and his, no multitude, nor might, nor meanes, of what sort soeuer, can make either part honourable.

It is a great promotion to haue a long and large posterity. *Deut. 1.*

The matter and forme of thanks which *Dauid* returned to the Lord for his promise of this rare benefit to bee bestowed vpo him, is memorable: *Who am I* (saith he) *O Lord God,* 2. Sam. 7. 18. 19 *and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; therefore thou hast spoken of thy seruants house for a great while.* The kindnes of God was in this, among many other mercies, declared to

R

*Ioseph,*

Gen. 50. 13.

*Ioseph, that he saw Ephraims children euen vnto the third generation, and that the sons of Machir, the sonne of Manasse, were borne vpon his knees. And it is obserued as a principal part of that happinesse wherewith the old age of Iob was refreshed, that he saw his sons, and his sons sons, euen foure generations.*

Reason 1.

First, it is promised as a blessing and fauour of God to his people, to multiplie their seed, and make them fruitfull, and prolong their daies, to behold the encrease and good estate of their posterity. So saith he to him that feareth the Lord, and walketh in his waies: *Thy children shall bee as the Olive plants round about thy table: and thou shalt see thy childrens children, and peace vpon Israel.*

True it is, that all the godly attaine not to this, because God hauing store and multiplicity of good things, doth otherwise render recompence to many: but euery good man that doth obtaine it, hath the promise of God performed vnto him.

2

Secondly, they whose progenie is great, and posteritie godly, haue been seruiceable to God, and profitable to Gods people, in this behalfe, that they haue begotten and brought vp such as are like to grow so helpefull and fruitfull both to the Church and Countrie.

Use.

13

Reproofof those that rather groan at it as a burden, then take comfort in it as a benefit, to bee parents of many children. They wish their ground to be fertile, and their cattel to be fruitfull, but their wiues to be barren, or to beare but a few. They are glad of their calves, of their colts, of their lambes, of their pigs; but griued and vexed at their sonnes and daughters. And why? Because they thinke they are put to their finding, and depend not on God and his prouision; whereas themselves, of themselves are not able to provide one meale, or morsell, or crumme for themselves; much lesse for a familie. And if the Lord doe maintaine them, will hee not doe as much for theirs, if they and theirs would become his? and is he able to feed a few, and insufficient to minister to many? Doth hee keepe open house for all the fowles of the aire, for all the beasts of the earth, for all the wormes and

and vermin vpon and in the ground, for all the fishes in the sea and riuers? And is he so poore, that he cannot, or so sparing, that he will not allow food for mankind, especially his owne subiects, seruants, and children? But faithlesse men consider not of these things, and therefore as they are vnwilling to bee called father or grandfather of many, so is it righteous, that though they should beget great plentie of children, yet they should gaine but small store of honour and estimation by the same.

Instruction, so to traine vp our children, that Gods fauour may preferue them, when sin and iniquity doth shorten the daies of many leaud and impious impes, that neuer liue to be parents. It seemeth that good things were found in *Pharez* the sonne of *Iudah*; and it is sure that *Er* and *Onan* were sinfull and wicked: and therefore hee left a posteritie, and such a one as was blessed and happie; and they both were destroyed childlesse. Their names were abolished, and his exalted, as it appeareth by that prayer which was made for *Bezai*: *Thine house be made like the house of Pharez (whom Thamar bare vnto Iudah) of the seed which the Lord shall giue thee of this young woman.* Ruth 4.1.

Consolation to poore people, that they are as capable of honour and credit in this respect, which is not the worst, as those of greater wealth and substance. Hee that is of meane state, may haue as many children as the richest man in the Countrey, and instruct them as well for necessarie points of saluation: and they may liue as long, and grow as gracious, and be as fruitfull as any others.

*And the glory]* Good parents and progenitors be great ornaments to their children. Doct. 2.

It was of long time accounted an honourable title to bee called *Abrahams* sonne: and so it was indeed to them that also walked in his steps, and were like him in grace. And such a prerogatiue it was in like manner to descend from *Dauid*, and be of his familie.

First, they obtaine the blessing of God, not only for themselves, but for the state, safetie, and glory of their linage, or

Psalm 112. 1. 2.

Psalm. 37. 26.

2

so many of their stocke as shall bee religious and faithfull. This is the meaning of the Psalmist, when he saith, *Blessed is the man that feareth the Lord, and delighteth greatly in his commandments: His seed shall be mighty upon earth; the generation of the righteous shall be blessed.* And againe: *He is ever mercifull, and lendeth, and his seed [enjoyeth] the blessing.*

Secondlie, the praise of that wisdome, valour, liberality, and euery other good vertue and grace which is in themselves, remaineth as an inheritance to all them of their posterity, which forfeit not their right therein by folly and leauidnesse. Whiles *Iacob* was liuing, *Ioseph* knew it would be no blemish, but a gracing to him to present him to *Pharaoh*, who should behold his grauitie, and heare his wisdom. And after *Iacobs* death, all the Egyptians which accompanied him to his buriall did actually yeeld to *Ioseph* the commendation of so worthy a father, by that solemne funerall, and dolefull lamentation which they made for him.

Vse.

Reproofe of foolish fathers, which cloath themselves with shame and infamie, in hope to deck their sonnes with credit and glory: they liue miserably, and deale vniustly, and cause all men to crie out vpon their worldlinesse, fraud, and falsehood, and all to raise vp their houses on high, and aduance their names with wealth and honour. Neither are fathers onlie herein faultie, but many sonnes succeeding are as much infatuated as they, reposing their gentrie more in the possessions and titles of their forefathers, then in any goodnesse that euer was in them. Those doe they esteeme the worthiest of all their Ancestors, which haue been the wealthiest and highest, though worst and vilest.

Verse 7. *Excellent speech becommeth not a foole; much lesse lying talke an ingenuous person.*

**E***xcellent speech*] Prayer, thanksgiuing, discourse of God, of the Scriptures, of Religion, of any holy things: the commendation of that which is good, the reproofe and dispraising of that which is euill, [*becommeth not a foole*] is not seemlie

seemely in the mouth of a sinfull sot, which neither practiseth, nor loueth, nor vnderstandeth the points whereof hee speaketh: [*much lesse lying talke*] any manner of corrupt communication, whether it be false or filthy, worldly or bitter, or scoffing, or idle; for one kind is put heere for all the rest: [*becometh an ingenuous person*] is comelie for a godly, wise, and honest man, such a one as is contrary to the foole formerly mentioned, in profession, heart, and behauiour, to vtter.

Good words are vnfit for bad men to speake.

Doct. 1.

They lose their lustre and grace in the vncleane lips of vile persons; and therefore the Lord doth expostulate the matter with those hypocriticall dissemblers which are alwaies prating and babling of his lawes, and yet continually transgressing them: *What hast thou to doe to declare mine ordinances, that thou shouldest take my covenant in thy mouth, seeing thou hatest to be reformed, and hast cast my words behind thee?* Psal. 50. 16.

First, holy things are thereby prophaned: they take the glorious name of the Lord in vaine, and so violate his Commandement. Reason 1.

Secondly, they doe much harme by that manner of iangling, according to the Prouerb: *As a thorne standing vp in the hand of a drunkard, so a parable in the mouth of fooles.* They grieue the godly: they put backe the weake: they make good conference lesse regarded: they harden their owne hearts: they puffe vp themselues with pride: they passe sentence against their owne soules: they cause Religion and the name of God to be blasphemed. Prouerb. 26. 9.

Instruction, to purge our selues at all times, before we take the name or word of God in our lips. Let vs labour to bee cleane, that our prayers may be cleane; that our praises may be cleane; that our profession may be vnblameable; that our rebukes, our exhortations, our consolations, and all our conferences, may be comely, acceptable, and effectually. vs 1.

Reprooe of them that deale in deepe points, and yet haue but shallow vnderstandings, corrupt affections, and scandalous behauiour: they delight to parle of predestination, and yet



yet find no testimonie of their owne election: they reason much of iustification, but are vtterly vnacquainted with regeneration. They boast of Christ, and commend the Gospel, but haue no communion with Christ, nor fruit of the Gospel. They sharply censure the faults of other men, and vehemently exclaime against the corruptions of the time; but they fauourable passe by the faults in themselves, and take no time to purge away their owne corruptions. Such are both taxed and conuicted by the Apostle *Paul*, saying, *Thou which teachest another, teachest thou not thy selfe? Thou that preachest a man should not steale, dost thou steale? Thou that sayest a man should not commit adultery, dost thou commit adultery? &c.*

Rom. 2. 21. 22.

*Doct. 2.* [3] *Much lesse, &c.] Euill speeches are neuer so vndecent, as when they proceed out of good mens mouthes.*

Iam. 3. 9.

That tongue which blesteth God, is euery way too good to curse men (as *S. James* speaketh) or any way to be an agent for Sinne or Satan. Muddy water is lesse offense in a puddle then in a cleere fountaine: and bramble briars become thicketts or thornie hedges better then an orchard. To this purpose tendeth the exhortation of *S. Paul* to the Ephesians: *Let fornication, and all uncleannesse, or couetousnesse, not once be named among you, as it becommeth Saints. Neither filthinesse, neither foolish talking, neither iesting, which are things not comely; but rather giuing of thanks.*

Ephes. 5. 3. 4.

Reas. 1.

First, when godlie and faithfull men forget themselves in their talke, they giue great aduantage to their enemies, who lying in wait for their halting, do heedily obserue whatsoeuer they do or say: and then they triumph, when the tongues of the righteous transgresse, as though they had prooued them and all their brethren to be nothing else but hypocrites and dissemblers. Yea, the diuell and sinne seeme also to haue gotten some victorie over them.

Satan plied *Iob* with all his art, might and malice: by torments of body, and temptations of mind, to make him, rather then any other in the world, to breake out into distempered and execrable speeches. And *Paul* declared to King

Agrippa,



Agrippa, and those that were with him, that when hee was a persecutor, and so one of Satans officers, his purpose and practise had beene by cruell punishments to compell the Saints to blaspheme. A 8. 26. 17.

Secondly, they giue offence to other of Gods seruants, by making some very sorrowfull for them, and some ashamed of them, and others bolder and more venturous to imitate them. 2

Thirdly, they displease the Lord, who hath chosen and called them to an holy vocation, to be spirituall Priests, that should offer alwaies to him the Sacrifice of praise, that is, the fruit of the lips which confesse his name. And therefore how vnworthie a thing is it to pollute their lips with lies, or other leaud words, to the reproch of his name? 3

Intruccion for euery one whom God hath graced with an ingenuous heart and free spirit, to bee circumspect and verie considerate in all his speeches. If he be clothed with the precious garment of Religion, it doth concerne him to looke well to it, that his tongue doe not defile or staine the same with any spot of vntruth or vanity; but that he may approue his words and actions to the eares, eyes, and hearts of al that are about him. The consideration of who I am, will be a forcible motiue to put me in mind what a one I must bee, and consequently, what words I must vtter. One worldling may brag like another, and vse scurrility as another doth: but no worldlings practise may serue for a president to a Christian. The more freedome he hath in Christ, the lesse libertie is giuen to him to conformance himselfe to the world; for their lips are not allowed to deale with sacred matters, nor his with such as are sinfull. vjc.

Verse 8. *A reward is as a precious stone; pleasant in the eyes of him that hath it: it prospereth whithersoever it turneth.*

**A** Reward] A gift or present bestowed vpon a Magistrate, or officer, or any that may helpe or hinder a man in his cause, [*is as a pretious stone, pleasant in the eyes of him that hath it*].

is] much regarded of him on whom it is bestowed : *[it prospereth whither soeuer it turneth]* it taketh effect, and bringeth good successe, to what end soeuer it is applied : to escape punishment, to pacifie wrath, to obtaine promotion, to get fauour in courts, to crosse ones aduersarie, or to bring to passe any purpose.

*Doct.*

The greatnesse of gifts is of more force to win friendship and fauor, then the goodnesse of a cause.

Pro. 18. 16.

Thereby many procure both accesse to men of place, and successe in their suits, whether iust or vniust. *A mans gift enlargeth him, and leadeth him before great men* (saith Salomon in another Chapter) *and euery man is friend to him that giueth gifts*, whether he doe it in the way of liberality and loue, or otherwise to bribe and corrupt.

Pro. 19. 6.

*Reasons.*

1

First, many great men do greatly affect rewards, and make more reckoning of them by farre, then of all lawfull fees, and that allowance which is due to their place : as in our text where, they set by them as if they were rich gemmes and iewels. And *Hosea* complained, that *their Rulers* [said] *with shame, Giue ye.*

Hos. 4. 18.

2

Secondly, there is a kind of venome within them, whereby the receiuers of them haue their hearts poysoned, that they are vtterly estranged from equitie and iustice. They are so enchanted with the liking of that which is presented to their sight, and offered to their hands, that the briber hath thereby brought them to be his seruants; they may not deny to do the drudgerie of grosse iniustice, for which he hath hired them. It is noted of *Samuels* sons, that (notwithstanding the precepts and practise of their worthie father, who may be an example of all Iudges and Magistrates for continencie from corruptions) *they walked not in his waies, but turned aside after lucre, and tooke rewards, and peruerst the iudgement.* The Lord foresaw what worke rewards would make, when hee said in his Law, *Thou shalt take no gift; for the gift blindeth the wise, and peruerteth the words of the righteous.*

1. Sam. 8. 3.

Exod. 23. 8.

*Use.*

Instruction : 1. to them that are in authoritie, that their eyes be not dazled at the glittering shew of bribes, which though

though they seeme to be better then diamonds, will not yet proue so good as flints. The curse of God doth commonly accompanie them, to the corrupting of their naturall gifts, the endangering of their soules, the imparing of their honour, and the ruinating of their estate or posterity in the end. Let them therefore prize Gods fauour according to the value of it, and duely esteeme of his reward, wherewith hee doth recompence them that deale vprightly: and then that which men doe offer to maintaine their euill causes, will not be so forcible with them, but they shall perceiue it to be lesse worth then nothing. 2. To teach them that are ouermatched with power, whose aduersaries oppugne them rather with mightie purses, then with weightie reasons, and bring more currant metall then lawfull matter against them, that they make their appeale to an higher Court, and craue Gods owne hearing: and there also offer more powerfull presents, which wil be best acceptable vnto that Iudge: namely, confidence in him, with prayers and supplications to him, by which meanes *Hester & Mordecai*, with the rest of the godly *Iewes*, ouerturned all the proceedings of *Haman*. 3. To all men, not to iudge of persons or causes according to the successe of their suites, because many matters bee caried by the demonstration which the hand doth make to the eie, and not which the tongue doth make to the eare. The sentence is passed according to the price that is paid, and not according to the truth that is alledged.

The good vse of giuing rewards, and how it standeth with wisdom for a man to buy his right, and peace, and safetie, we shall see, Chap. 21. ver. 24. 14.

Verse 9. He that conereth a fault, seeketh loue: but he that reparaeth a matter, separateth a chief friend.

**H**E that conereth a fault] that passeth by an infirmity, that burieth an offence, as much as may be, in silence, [seeketh loue] by shewing loue to the party, preferueth concord where kindnes was before, and taketh the way to make him

his friend who was before but a stranger to him [*but he hath repeateth*] which looketh too narrowly into euery slip, and is raking into mens frailties, especially so as to blaze them abroad to others, [*separateth a chiefe friend*] doth alienate the mindes of those that be dearest vnto him, and maketh them his enemies. Yet it is not against the rule of loue to tell men louingly of their faults; for that helpeth them to repentance and reformation, and cureth their credits, the blemish thereof being wiped away both from the eyes of God and men, as *S. Iames* saith: *If any of you haue erred from the truth, and some man hath conuerted him, let him know, that he that hath conuerted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sins.* Neither is it vnfit, but needfull sometimes to acquaint others with the transgressions of our neighbours, if it belong vnto vs to bee their Physitions; as *Ioseph* did *Iacob* with the infamie his brethren ran into: and they of the house of *Cloe* did the Apostle with the contentious of the *Corinthians*. And in some cases some mens sinnes must needs be discouered, for the safety of the whole state, both of printe and people, of Church and Common-weale: for it is a sure rule, that no mans faults are then to be concealed when any man may take hurt thereby. See Chap. 10. vers. 12.

Iam. 5. 19. 20.



Gen 37. 2.

1. Cor. 1. 11.

— Vers. 10. *A reproofe entrencheth more into him that hath understanding, then an hundred stripes into a foole.*

**A** *Reproofe* A rebuke and admonition only, though short also, one word as it were, [*entrencheth more into him that hath understanding*] worketh more vpon his heart, and taketh better effect for reformation of his faults; [*then an hundred stripes into a foole*] then many grievous punishments inflicted vpon a wicked person, which wanteth the sound and sauing knowledge of God!

— The opposition is specially between desperate sinners, giuen ouer vnto a reprobate sense, and a godly man; not withstanding Gods own elect may also be possessed with such

obstinacie,

obstinacie, till the time of their conuersion: and then their miseries, with the worke of Gods holy spirit, will helpe them to humiliation and repentance.

Easie corrections, where grace is, preuaile more then great *Doff.* feueritie doth with them that are gracelesse.

We read of two holy Prophets, namely *Ieremie* and *Haggai*, that had to deale with two sorts of people, of contrarie disposition, though both of one nation; and so their ministry and Gods owne hand found a contrary successe among them. *Ieremie* was sent to the Iewes before their captiuitie, and they were foolish and sinfull. And *Haggai* was sent to the Iewes being returned from captiuitie, and they were wise and godly: and therefore *Ieremie* maketh this complaint against those of his time: *O Lord, thou hast stricken them, but they haue not sorrowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.* Ier. 5. 23.

And *Haggai* giueth this commendation of those of his time: *When Zerubbabel the sonne of Shealtiel, and Iehoshua the son of Iehozadak the high priest, with all the remnant of the people, heard the voice of the Lord their God, and the words of the Prophet Haggai, rebuking them (as the Lord their God had sent him) then the people did feare before the Lord.* Hag. 1. 12. Examples great store might bee produced for experience on both sides; as *Dauid* being flexible at the speeches of a woman that priuately admonished him: and *Achaz*, that was froward at the threatnings of the Prophets that preached vnto him, and the heauy iudgements of God powred downe vpon him.

First, the one is rebuked and chastised in mercy & fauour, *Reason 1.* and therefore the Lord speaketh rather to the heart then to the eare, making also corrections more forcible within, then sensible without: and the other is punished in wrath and displeasure, hauing nothing added to his soule, but spirituall plagues and curses.

Secondly, the one hath a soft heart, a heart of flesh, which may easilie be pierced: and the other hath an hard heart, a heart of Adamant, which is impenetrable. A needle or pin

will enter further, and be more felt in flesh that hath life in it, then a dagger or sword in stones that are senselesse. *Iosiah* his heart that was tender did melt at the onely hearing of the Law: but *Pharaohs* heart that was obdurate, was little affected at the notable and imminent plagues that succeeded one another, vpon him selfe and all his Kingdome.

3 Thirdlie, the one is iudicious and provident for him selfe, and therefore looketh from whence and wherfore reproofes and chastisements doe come, and hath both skill and care to auoid the causes of them: And the other is ignorant and negligent, neither considering by whom nor for what faults he is smitten, and therefore remaineth incorrigible.

*Pse.* Instruction: 1. To shew wisdome by making vse of afflictions: if we will profit by few, wee shall not be pursued by many: if we despise not small ones, we shall not be burdened with great ones: if words will serue the turne for redresse of things amisse, we shall not be much visited with strokes.

But though our former carelesnesse or stubbornnesse hath caused many of vs to be afflicted, as well as reprehended, and brought vs to as many troubles as rebukes, yet wee shall free our selues from the reproch of follie, if we can behold the hand that smiteth vs, and be truly humbled for the sins that cause vs to be smitten.

When our eares be opened, to hearken better vnto the voice of God: when our lips be prepared to make a more free and full confession of our faults: when our soules be resolved with greater integritie to order our waies, we shall be reckoned among the number of the wise: for none can be bettered by crosses and sorrowes, but hee that hath wisdome and vnderstanding. And for this purpose, as often as we either giue correction, or take it, it is expedient to seeke the fruit of the same at Gods hand: neither the frequencie of punishments, multitude of stripes, nor the sharpenesse of strokes, without his blessing, will euer worke any good effect in the soule. It is a true saying, and spoken by the spirit of truth: *Though thou shouldst bray a foote in a mortar among wheats brayed with a pestell, yet will not his foolishnesse depart from him.*

Prou. 17. 22.

Verse

Verse II. *An euill man seeketh only rebellion: and a cruell messenger shall be sent against him.*

**A** *Neuill man* He that is destitute of Gods holy spirit, and walketh after the flesh, [*seeketh only rebellion*] setteth himself wholly to transgresse the commandements of God, and delighteth in nothing so much as in that which is contrary to his will: [*and a cruell messenger shall be sent against him*] euen as Kings and other Princes send out some forces (if need so require) to suppress rebellions, and to apprehend and severely punish the Rebels: so the Lord armeth sometimes men with wrath and power against his enemies, and sometimes the Angels, and sometimes the vnreasonable creatures, and sometimes the insensible creatures, to bee as it were his officers, appointed to plague them without mercie, and sometimes his owne hand immediately doth destroy them.

No wicked man is better, nor shall be otherwise dealt with *Dott.*  
than a rebell.

Not onely profest Atheists and Infidels, which openly renounce their Creator, and the King of the world, are so to be reputed, but sinfull dissemblers alio, which impiously prouoke Christ Iesus their Redeemer, & the king of the Church, are of the same number. Of such speaketh *Ieremy*, when hee saith, *They are all rebellious traitors, walking craftily.* And such *Ier. 6. 18.* doth *Hosea* complaine of, when he saith, *My people are bent* *Hol. 11. 7.*  
*to rebellion against mee. Neither of these sorts thinke themselves well, so long as they are not doing of euill.*

In their vocations they are worldly and couetous: in their recreations they are sensuall and voluptuous: in the worship of God they are negligent and hypocriticall: in all their workes, in all their words, in all their cogitations, continually in euery place iniquitie and sinfulness floweth from them.

First, they are all of them haters of God, such as repine at *Reason 1.*  
his honour and glorie.

Secondly, they contemne and violate his lawes.

S 3

Thirdly,



3 Thirdly, they are iniurious and aduersaries vnto his Sub-  
jects.

4 Fourthly, they are souldiers and seruants of Satan his most  
mortall enimie.

Use 1.

Instruction to the godlie, to be warie of them, and vnlike  
vnto them, as much as they desire to be liked of God: that  
they commit euill lesse, and doe good things better, and seek  
how to shew obedience, not onely to the positiue lawes of  
magistrates, (though that be necessarie for euery Christian)  
but also to the diuine Lawes of God, which is proper to  
Christians. The best and most ciuill wicked man in all the  
world, is but halfe loiall at the most: Albeit none could ap-  
peach him of treacherie, or contempt against his Prince,  
(though few that feare not God bee faithfull vnto man) yet  
who can acquite him of rebellion and high treason against  
his highest Soueraigne the Lord?

Ezek. 3. 6.

2 Consolation to Gods people, whom the wicked doe hate  
and molest: Their enemies are not so violent against them,  
as the Lord: (for in malice against him, they doe so much  
maligne them) and therefore let them be wel assured, that he  
will protect his subiects from rebels: his seruants, his fau-  
rites, his children, from the weapons, and fury, and force of  
his enemies. With this selfe same reason doth he animate and  
encourage the Prophet Ezechiel, saying, *Thou sonne of man,*  
*feare them not, neither bee afraid of their words, although rebels*  
*and thornes be with thee, & thou remainest with scorpions: feare*  
*not their words, nor be afraid at their lookes, for they are a rebel-*  
*lious house.* And the greatest comfort of all is, when the Lord  
giueth them an heart to feare iniquitie, and not to delight in  
it; to flie from that which is euill, and not to follow it; to  
subiect themselves vnto him, and to strue against sinne, and  
not lecke rebellion. And what though they haue their frail-  
ties, their faults, their corruptions, that they faile of many  
duties, that they fall into many offenses? Yet hee putteth a  
difference betweene faithful subiects, which would, and can-  
not obserue his Lawes better; and wilfull rebels, which con-  
temptuously despise his Lawes. Hee knoweth that his sould-  
diets



diers are sometimes taken Captiues in fighting for him; and his enemies alwaies take vp weapons to fight against him.

Terrour for the vngodly, how great soeuer they be, and how safe soeuer they seeme to be; for they are vile, as being Rebels, and in continuall perill of some grieuous plagues for a punishment of their rebellion.

Good men haue due cause to abhorre their waies: for they rise vp in armes against their heauenly King: and the righteous God hath cause to execute iudgements vpon them; for they oppose themselves against his holy gouernment. And therefore when he beginneth to take them in hand, neither themselves nor any other shall be able to deliuer them out of his hands. What soeuer creature shall haue the commission to torture and torment them, will be made both implacable and vnresistible, as *Schu* to the house of *Ahab*, who spared not his owne mistresse: *Ahasuerus* to *Haman*, who spared not his owne minion: *Adrameloch* and *Shazerzer* to *Zaneche-rib*, who spared not their owne father. And what could the *Sodomites* say or doe against the violence of the fire? And what could *Pharao* say or doe against the rage of the waters? And what could *Herod* say or doe against the multitude and greedines of the vermine? All these tooke their time (which was all the time of their life) to rebell: And God tooke his time at the length (which was a seasonable and fit time) to send out these cruell messengers against them. How strangely then are they befotted, which conclude of a future safetie by their present securitie? which feare no danger, because as yet they feele nor destruction? as though a Rebelle were free from all punishment, because he is not arraigned and executed: so soone as he beginneth the commotion,

Verse 12. Let a Beare robbed of her whelpes meet a man; and not a foole in his follie.

THE she Beare, whose yong ones haue beene lately taken from her; exceedeth all other beasts in rage and fiercenes. From thence doth *Hushai* take his similitude concerning

concerning David: *Thou knowest* (saith he to *Abshalom*) *thy father and his men, that they be strong men, and are chased in mind, as a Beare robbed of her Whelps in the field.* And from thence doth the Lord draw a comparifon to exprefle the grievoufneffe of the plagues wherewith he purposed to punifh the finfull *Iſraelites*: *I will meet them as a Beare that is robbed of her whelps, and will breake the kall of their hearts.* And the immanity of this beaft may be difcerned by that which befell the wretched boyes which scoffed at *Eliſha*, and were curſed by him. It is ſaid, that *two Beares came out of the Foreſt, and tare in peeces two and forty of them.* And yet it is not ſo dangerous to meet with ſuch a Beare [as with a foole in his folly] as to fall into the hands of a wicked man in the extremitie of his wickedneffe and furie.

Dolt.

No wild beaft is ſo ſavage and hurtful as a violent and finfull man is.

Gen. 34.

*Simeon and Levi* were foolles in their folly, and worſe then Beares, when they murdered at the *Shechemites*, and ſpoiled the Citie of *Shechem*. *Saul* was a foole in his folly, and worle then a Beare, when hee cauſed fourefcore and five Prieſtis of the Lord to be ſlaine at one time, and ſmote *Nob* the citie of the Prieſtis with the edge of the ſword, both man & woman, both child and ſuckling, both Oxe, and Aſſe, and Sheepe, with the edge of the ſword. And ſuch was the folly of fooliſh *Pharaoh*, *Abab*, *Iezabel*, *Herod*, and of *Paul* himſelfe before his conuerſion.

Reasons.

I Firſt, a Beare or other beaft hath nothing in it beyond the nature of an vnreaſonable creature: but a deſperate finfull man is poſſeſſed with the craft, cruelty, and madneffe of *Satan*, who is more outrageous (and ſo maketh them) then any other living thing can be.

2 Secondly, he that keepeth himſelfe out of the walke of a beaft, is free from danger by him: and though a man ſhould meet with him, yet it is not impoſſible by art or agilitie to get away from him: or if there were no eſcaping, yet at the moſt he hurteth onely the body: but an impious & rathfull man will doe miſchefe farre off as well as neere. *H. m. a. re-*

maining

maining at *Shusan*, had laid a plot for the murdering of al the *Jewes* in an hundred and seven & twentie Prouinces. Where shall a man hide himselfe from the pawes and teeth of such a Tyrant? And these outrageous beasts in humane shape, beside personall violence offered to the bodies of men, wil diffame their names, and spoile their states, and subuert their families, and bring many soules to destruction.

Instruction, to waike warily euery where, and looke well *Use.* to our selues, that we be not made a prey vnto them: for no Wildernesse is more full of Lions and Leopards, of Beares and Tigers, then townes and Cities are of barbarous and furious fooles. It is an absurd shift and excuse of the sluggard, to say, concerning the vnreasonable creature, *A Lion is with- out, I shall be slaine in the street:* but it is a part of wisdom to thinke, concerning these mankind beasts, a Beare may be in the way, in the street, in the house, and at the table; and therefore it is not safe for me to meet with him: that is, by indiffecretion and carelesnesse to giue him aduantage against me. Neither can there be safety sufficient for any by any circumspection, vnlesse the Lord be our protector. If he should absent himself from vs in his displeasure, how soone would the wicked swallow vs vp and deuoure vs, their malice being so immeasurable? But he standing by vs in his fauor, though we walke thorow a roaring wildernesse of wood and wild people, yet are we preserued from all hurt and perill.

Verse 13. *He that rewardeth euill for good, euill shall not depart from his house.*

**H**E that rewardeth euill for good That dealeth iniuriously and vnkindly with him that hath declared his loue in outward courtesies any way for his benefit & profit, whether by word or deed; or hath sought the saluation of his soule, by helping him against his sins, [euill] plagues and punishments from God, and many times displeasure from men also, [shall not depart from his house] from himselfe especially, and from his wicked posterity.

T

Vngrate-

Dott.

Vngratefulnesse for fauours receiued or offered is a ha-  
nous and dangerous sinne.

Iudg. 9.

*Ioshan* chargeth the *Shechemites* not onely with bloodie  
cruelty in massacring and murdering the seuentie innocent  
sonnes of *Gedeon*, but with barbarous inhumanity, in dea-  
ling so vnkindly with his house, whose hand had alwaies  
beene prest and ready for their liberty, liues, and safety. *Da-  
uid* was much moued when hee was so doggedly dealt with  
by *Nabal*, at whose hands hee had deserued so much good,  
in preseruing of his flockes: and God was more offended  
with *Nabal* then *David* was, and reuenged his quarrell vpon  
him, and that with no lesse punishment then the stroke of  
death.

1, Sam. 25.

Psal. 35. 12. 13.

And the same *David* complaineth of the same sinne in his  
malicious aduersaries, which were as greedie of his ruine, as  
he was desirous of their preseruation; which put on armour  
to persecute and take away his life, though he put on sacke-  
cloth to fast and pray for the protection of their liues.

Reason 1.

First, they which are vngratefull to men that haue beene  
beneficiall vnto them, are also vnthankfull to God who hath  
inclined their hearts, and made them able to do them good.  
By this it doth appeare, that *Ions* did neuer render due pa-  
ses to the Lord for his preseruation and crowne, because hee  
yeelded such hard measure to the sonne of *Iehonada*, who  
had before beene his protector, and brought him to the  
Kingdome.

2 S Secondly, nature teacheth to requite good with goodnes;  
and Religion requireth to returne good for euill; and there-  
fore a great offence it is to requite euill with euill, but most  
intollerable to recompence good with euill.

Vse.

F

Terror for them that are both foolish for themselves, and  
churlish towards their benefactors; which are most bitter  
and violent against their best friends, and those which deale  
most faithfully with their soules: they will die vpon their e-  
nemies enemie, and mortally maligne him that wisheth and  
would worke their immortall happinesse. No foe is so offen-  
siue to them, as he that prayeth for them, and giueth them  
good

good counsell, and setteth himselfe against their sinnes, euen 27  
those sinnes and lusts which fight against their soules, for  
their perdition. For such did *Jeremie* make prayers at first,  
and imprecations at last, by the spirit of propheticke, foretel-  
ling their miserable condition, according as our present text  
doth also declare the same: *Shall euill be recompensed for good?* Ier. 18. 20. 21.  
*For they haue digged a pit for my soule. Remember that I stood be-  
fore thee to speak good for them, & to turne away thy wrath from  
them. Therefore deliuer vp their children to famine, and let them  
drop away by the force of the sword, and let their wines be robbed  
of their children, and be widowes: and let their husbands be put to  
death, and let their young men be slaine by the sword in the battle.*

Admonition, to take heed that we shew not our selues vn-  
thankfull vnto God, sithence it is so odious and full of dan-  
gers to be vnthankfull vnto men. Forasmuch as hee ladeth  
vs with blessings, let vs againe with lips and liues declare his  
praises, that the glorie of his benefits may returne to him,  
and the vse and comfort of them redound to vs. Away with  
murmuring, though sometimes he afflict vs: and abandon all  
pride and insolencie, when he doth enrich vs. It is a brutish  
part, and lesse becomming men then beasts, when they are  
sat and full, to kick with the heele at him that hath fed them,  
as all high minded and contemptuous persons doe against  
the Lord.

Verse 14. *The beginning of strife is as hee that openeth the  
waters: wherefore before the contention be meddled with, leaue off.*

**T**he beginning of strife] The person which is the beginner  
of strife, he that giueth the onset thereunto, [*is as hee  
that openeth the waters*] that diggeth downe the heads of  
ponds, or bankes of riuers, whereby the waters are held in;  
which being by this means let loose, can neither be brought  
in againe, nor restrained from doing of hurt; but the breach  
increaseth, and cannot easily bee stopped: and the streame is  
violent, and cannot easily be staied. [*Wherefore, before the con-  
tention be meddled with, leaue off.*] if it be possible, let there be

**V** no beginning of strife; but if there be, withstand the proceeding, and giue vp before the matter grow to heat, and the suit to charges.

*Doct.*

So soone as men fall to strife and debate, they presentlie make way for troubles and perils.

It is not more certaine that boisterous winds will raise vp raging waues, nor that breaches in the Sea bankes will let out floods into the Land, then that contentions among men will turne to their detriment and great annoiance.

Yet is not sinne to be winked at, but contended against: nor the truth to be betrayed, but contended for, so that it be done in godly zeale and wisdom, without fleshly frowardnes and indiscretion. Neither is it vnlawfull to stand for a good cause in suit of law, either as plaintiffe or defendant, so that it be vpon necessitie, when he can neither vndergoe the wrong without great hurt to his estate, nor otherwise but by that meanes enioy his right: and so that equitie be sought for, and not revenge or victorie: nor any course taken in the prosecution of the matter, but onely that which is agreeable to Christian loue.

*Gen. 13. 7. 8.*

*Abraham* quickly perceiued the euent that would ensue vpon the iarres between his heardsmen and his nephew *Lot*, that variance might in time haue been set betweene themselves also; and therefore forthwith tooke order to extinguish them before the flame was growne too great.

*Reason 1.*

First, they hinder men from the faithfull and fruitfull exercises of all the holy seruices of God. Their prayers are interrupted: their attention to the word is disturbed: they cannot cheerefully giue thanks to the Lord, nor doe any other dutie in due and seemely manner.

*James 3. 16.*

Secondly, they worke much mischief, and procure manifold transgressions, as *S. James* testifieth, *where enuy and strife is, there is sedition, and all manner of euill works*. There will be dangers of vncharitable surmisings, disclosing of secrets, false accusations, periuries, quarrels, railings, oppression, and shedding of blood, beside many other pernicious effects of like nature.

Thirdly,

Thirdly, Gods curse doth vsuallie accompanie them, as well they deserue the same, whereas his fauour and blessing doth dwell with peace, and those that embrace it. 3

Instruction, to foresee alwaies what is like to be the end of euery controuersie, before we step one foot towards the beginning of it. It is a point of singular wisdom, to follow the counsell, or rather to obey the commandement that is giuen in another place: *Go not forth hastily to strife, lest thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame. Debate thy matter with thy neighbour, and discouer not thy secret to another, lest he that heareth it, put thee to shame, and thine infamie do not cease.* <sup>25</sup> *Prou. 17. 8. 9.* <sup>26</sup> *17. 9.* An inundation of disgrace and expenses, together with sorow and vexation, is sooner brought then remooued; and many men ouerwhelme themselves with such miseries of want and molestations, that they can neuer get out of them, vntill their state bee drowned. For preuention whereof, first, be at peace with God; for he that hath obtained forgiveness of sinnes at his hands, will rather pardon offenses, then be contentious with offenders, especially for trespasses against themselves. Secondly, get the spirit into thy heart, and then shalt thou feed of the fruits thereof, which are loue, ioy, peace, long-suffering, gentleness, &c. That will worke such heauenlie wisdom, as is pure, peaceable, gentle, and easie to bee intreated. Thirdlie, beware of a make-bate, and take heed of pride; for the one without vs will tell tales in our eares, and the other within vs will distemper our hearts, and both of them make vs contentious, and vnquiet in our behauiour.

Verse 15. *He that iustificieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.*

**H**E that iustificieth the Wicked] Which either publiklie or priuately doth either warrant the vnlawfull actions of sinfull men, or cleereth them of the practise of that whereof they are guiltie, or freeth them from the punishments which their faults do iustly require, [and he that condemneth the iust]



imputing those things vnto them for faults, which indeed are vertues, or not at all any offenses, (as they did to the Disciples of Christ, for plucking, rubbing, and eating the eares of corne on the Sabbath day, which in that case might bee done without sinne) or laying those crimes to their charge whereof they are innocent and faultlesse: [*they both are abomination to the Lord*] the one as well as the other is loathed and disliked of him, and neither of them shall escape the iudgements which are to be executed by him.

*Doct. 1.*

It is a dangerous sinne to giue any allowance to euill men in their euill waies.

*Isa. 5. 23.*

*Prou. 2. 24.*

Among many sorts of sinners which are liable to woes and curses, in the Prophecie of *Isaiah* they are numbred and threatened *which iustifie the wicked for a reward, and take away the righteousness of the righteous from him.* And in the 24. chapter of this booke a particular plague is denounced against them, that they shall be made odious to men, and they shall haue them in detestation: *He that saith to the wicked, Thou art righteous, him shall the people curse, and the multitude shall abhorre him.*

*Reason 1.*

First, such a one condemneth the Law of God: for that condemneth the wicked, whom he cleereth.

2

Secondlie, he doth as much as he may to bring sinne into credit, that others should also practise it without feare or reproch.

3

Thirdly, he hardeneth the heart, and hurteth the soule of the offender, debarring him from corrections, which are the medicines of God for the curing of euils. Hee dealeth as a murderer vnder the name of a Physitian, that encourageth his patient to eat poison freely.

4

Fourthly, he taketh a course to kindle Gods wrath against the whole Countrey, and to draw downe publik plagues for want of equitie and execution of iustice.

*Vse 1.*

Instruction for those that are in place of authoritie, to take heed that they bee not too indulgent to obstinate malefactors. They may gratifie men thereby, and make themselves acceptable vnto them, but in the meane time they displease



please the Lord, and make themselves abominable to him. And in sparing of grievous transgressors which ought to be punished, they make themselves accessory to their transgressions, and many times, like *Saul* and *Ahab*, beare a part of the punishment.

Reproof of Iurers, that addict themselves to acquite those whom they know to be guilty of blood, or other hainous offences, and to that end labour the rest of their companions to ioyne with them in the same periurie and corruption, and so infect their fellowes, and strue to staine the iudgement seat with vnrighteous sentence and proceedings.

And heere also are to be reprehended such as haue their pens ready to write in the behalfe of any bad person, to procure him release, and as it were to rescue him from the righteous hand and strokes of the Officer.

Neither are those forward compurgators to be passed by without rebuke, who are prest and swift to aduenture their word, yea their oath, and so their soules and saluation, in commendation of any that will intreate them, though neuer so leaud and licentious. When they are perswaded, and often when they know that he sweareth falsely, and is culpable of the fact whereof hee is accused, yet they say, and sweare, and publickly protest to God and men, that they thinke him to be honest, and his oth to be true. And what shall wee say of flatterers? Do not they palpably iustifie the wicked? And doe not they, and euery one that magnifie the vngodly, giue cause of suspicion; that they also little dislike of vngodliness? For it is said, that *they which forsake the Law, praise the wicked: but they that keepe the Law, set themselves against them.* Pro. 28. 4.

*He that condemneth the righteous*] It is not safe for any to lay blame vpon blamelesse persons. Doct. 2.

Our Sauour admonisheth them that would not come into iudgement, to beware of iudging; and them that would not be condemned, to take heed of condemning. It is not lawfull for any to iudge or condemne without a calling, nor vnrighteously in a calling.

First,

Reason 1.

First, it proceedeth from cruelty, hypocrisie, or at least from temerity and rashnesse.

2

Secondly, it is contrarie to loue, mercy, and iustice.

3

Thirdly, it is a wrong offered vnto the Lords people: for he is a Guardian and keeper of the righteous, and so much as he loueth them, he must needs loath their aduersaries that iniuriousslie condemne them.

Use 1.

Terror for backbiters, and all those which are alwaies and in euery place, vpon their benches and iudgement seats, receiuing verdicts; and passing sentences vpon the behauiour and wearie harts of innocent men. Either with lies and flanders they accuse them of things which they neuer committed, or else depraue those things which they faithfully performed. They carpe at their wisest speeches, and quarrell at their iustest actions, and find fault with their vprightest meanings, and so make their greatest graces carrie an appearance of greatest corruptions. Such doth the Prophet threaten, when he saith, *The cruell man shall cease, and the scornfull shall be consumed, and all that hastied to iniquitie shall be cut off: which made a man to sinne in his word, and laid a snare in the gate for them that reprovned them, and made the iust to fall without a cause.*

7sa. 29. 20, 21

2

Consolation for them that beare the burthen of wrong iudgement, that sithence the Lord is so farre displeased with them that causelessly condemne the righteous, he will therefore in due season cleere their righteousness. So hee hath promised when he saith, that he will bring it forth as the light, and their iudgement as the noone day. And so hath hee verified his word by many examples in the Scriptures, whereof Naboths case is one, and by manifest experience in all ages.

Psal. 37. 6.

Verse 16. *Wherefore is there a price in the hand of a foole to buy wisdom; seeing he hath no heart?*

**VV** *Herefore is there a price in the hand of a foole* [Whitherto scrueeth it that a foolish wicked man hath wealth, time, and other meanes,] *to buy wisdom* [procure the knowledge

knowledge of God, [*seeing hee hath no heart*] when hee hath neither wit, nor will to vse them to that holy end? The meaning is, that a sinfull man is nothing the better for all his riches, or whatsoeuer else he possesseth, if he haue no affection or desire to seeke and labour for sound vnderstanding.

All outward blessings are as it were prices whereby wee *Doct. 1.*  
should purchase grace and wisdom.

The exhortation which *Salomon* maketh, Chap 4. verse 7. importeth so much, where he saith, *Wisdom is the beginning: get wisdom therefore, and with all thy possession get vnderstanding.* Therby many fruitfull books are provided, and thereby many faithfull Instructors are maintained, and thereby many other good helpes and opportunities are enioyed, as in that place shall be more largely declared.

*Seeing he hath no heart* No meanes can make a man wise, *Doct. 2.*  
which wanteth a good will to learne heauenly wisdom. *¶*

*Ismael* had good education, and *Achitophel* had quicke capacity, and the foole spoken of in the Gospell had store of riches: and none of all these attained to any grace. One of them was strong, and another wittie, and another wealthie; but neuer a one wise and godly.

*Iudas* heard as good a Teacher as *Peter*, or any other Apostle, and had as good company, and saw as many miracles; and yet they hauing good harts, became worthie and excellent persons: and he hauing a false heart, became a cursed Traitor, and a Diuell.

First, wisdom is from aboue; the spirit of God doth infuse it, and no meanes of their owne force beget it, as *Elihu* speaketh concerning old age: *I said, the daies shall speake, and the multitude of yeeres shall teach vnderstanding. Surely there is a spirit in man, but the inspiration of the Almighty giueth vnderstanding. Great men are not alwaies wise, neither doe the aged alway vnderstand iudgement.* *Reason 1.* *Iob. 32. 7.*

Secondly, without the spirit where the heart is away, and the desire of wisdom is wanting, there all these meanes, which seeme to bee helpes, doe turne to hurts, as goods,

good instructions, sharpenesse of wit, time and leisure, and many such like. They choke the word, and harden the hearts: they puffe vp the minde: they draw all the affections to vanity.

Vse.

Instruction, when God hath put wealth and earthly commodities into thine hand, that thou get grace and heavenly blessings at his hand, and bee not confident of having any thing without the well vsing of it. If a price bee committed vnto thee, be sure to seek direction how to lay it out for best advantage to thy soule.

Trust not thine owne heart, as it is by nature; for nothing can bee more treacherous then a carnall heart to a naturall man. Neither is it enough to be wealthie, witty, or mighty: for so thou maiest be, and yet be the more miserable, wretched, and accursed. Neither satisfie thy selfe in this, that thou art taught the waies of God, and liuest vnder an holy ministry; for so doe many, to their greater condemnation: but labour for a gracious heart, and lay vp spirituall treasures, and be good ground to receiue the good seed of the Gospel, that thou maiest yeeld to God the fruits of obedience, and God may yeeld to thee the recompence of glory: and then shalt thou make good markets with the price in thine hand, and then art thou truly wise vnto saluation.

Verse 17. *A friend loueth at all times, and a brother is borne for aduersity.*

**A** Friend He that is true and trustie, [*loueth at all times*] is constant in good will, and ready alwaies to performe euery dutie of kindnesse: [*and a brother*] a naturall and deare friend, and not euery naturall brother or kinsman, (for it is said in the next Chapter, verse 24. that *a friend is neuer then a brother*: and in the 19. Chapter, verse 7. *All the brethren of the poore doe hate him*) [*is borne for aduersity*] then beginneth to shew himselfe as if he were new borne, when a man being in affliction hath most need of him.

The

The change of a mans estate causeth no alteration in the *Doff.*  
affection and behaviour of faithfull friends.

If his companion be aduanced, and rise aboue him, hee is not mooued with enuy, but with gladnesse: if he be depressed, and sinke beneath him, hee doth not despise, but pitie and succour him. It was *Ionathans* ioy to see *Dauid* farre in the fauour of *Saul*: and it was a great grieffe vnto *Ionathan*, to see *Saul* so farre incensed against *Dauid*. If he could haue confirmed his fathers good opinion of him before he began to maligne him, he would haue preuented the breach: if hee could haue reconciled his mind to him afterwards, he would haue done it.

And *Ruth* was no lesse louing and dutiful to *Naomi* at her returne to *Iudah* empty, then when she came vnto *Moab* full. In euery place, and in euery state, she was all one, after they two had growne to be one. *Whither thou goest (saith she) I will* *Ruth 1. 16. 17.*  
*goe: and where thou dwellest, I will dwell. Thy people shall be my people, and thy God my God. Where thou diest, I will die, and there I will be buried. The Lord doe so to me, and more also, if ought but death depar: thee and me.*

It is set as a brand of reproch vpon those of *Asia*, as *Phygellus* and *Hermogenes* by name, that they turned away from *Paul* when he was in prison: and as an ensigne of honour for *Onesiphorus*, that he oft refreshed him, and was not ashamed of his chaine.

First, the loue of faithfull men is not grounded on the *Reason 1.*  
goods, but on the goodnesse of their friends; and therefore if their graces hold, though their substance faile, they remain firme and immutable, and therein is their integritie and vprightnesse declared; whereas a dissembler in selfe-loue buildeth vpon the hope of profit and commoditie, which once failing, hee sadeth, and all his faire shewes come to nothing.

Secondly, they are tender-hearted, and full of pitie, (the aduersitie and troubles of their friends working vpon them, as the ach and paine of one member affecteth another) and

therefore that is the time wherein their loue and care to minister comfort vnto them will be the more manifested.

Thirdlie, God hath ordained one of his seruants to be an hand and helper to another in necessities; and to that end hee hath giuen commandements, and promises of reward: and to that end both by force of his providence, and worke of his spirit, hath vnited them together as brethren.

Use 1.

Instruction, as to be circumspect with whom we ioyne in league and societie, that they bee honest and vertuous persons, so to be settled in our affections, that we shew not our selues vnconstant and variable. Wauering minded men are alwaies without honor, especially when they be changeable in matters of God, and slipperie to their friends in their amitie. Wel may such be counted flatterers, for faithfull friends they neuer were, nor beneuolent minds did they euer beare. And yet if men will needs be swaruing, and start away from those that made reckoning of their loue, let them do it in the time of their friends prosperitie, that they torment them not with their perfidious dealing, if they should fall into aduersitie. That traiterous *Achitophel* did bring more anguish to *Dauids* heart by his apostasie, then did the greater part of the other rebels. And *Iob* did much complaine of them that plained the winter-brookes with him, ouerflowing with proffers of courtesie when he had no need of them, and being emptie of compassion, as drie ditches are of water, when he expected some comfort from them.

Consolation, that the Lord himselfe will loue his children perpetually, which maketh his children to loue their friends so constantly. No brother is so neere to his brother, nor any sonne to a naturall parent, as euery good man is vnto him: wherefore if men by his worke haue their hearts so fast and firmly knit one to another with such entire affections, how much more will he, in his infinite goodnesse and mercie, remaine eternally fauourable and gracious vnto them that are as deere vnto him as if they were members of his owne body? And many times their commiseration doth exceed their power.

power. They can mourne for, but not releue the distressed state of their best beloued dearlings: but he is euery way all-sufficient: his abilitie and might extend as farre as his goodnesse and mercie: his arme is long enough and strong enough to draw his people speedily out of the bottome of the deepest miserie.

Verse 18. *A man void of vnderstanding clappeth the hand, taking vpon him suretiship befor his friend.*

**A** *Man void of vnderstanding* An vndiscreet and foolish person [*clappeth the hand*] giueth his word for another mans debt, and confirmeth the same by giuing his hand or writing, or other meanes, such as whereby a promise is ratified: [*taking vpon him suretiship before his friend*] voluntarily, rashly, and vnaduisedlie, being readie to offer himselfe to this burden before he be intreated thereunto. See Chap. 11. verse 15.

Verse 19. *He that loneth strife, loneth transgression: and he enlargeth his gate that seeketh a breach.*

**H** *E that loneth strife* Which is not vpon necessitie drawn into contentions, nor through infirmitie sometimes falleth thereinto, but taketh delight in brawles and controuerfies, [*loneth transgressions*] is surelie a wicked man, and taketh pleasure in sinne, which is the cause of his vnquietnes; and likewise procureth many euils to ensue vpon debate and variance, which are the effects of his turbulent humour: [*and he enlargeth his gate that seeketh a breach*] he that picketh quarrels, and is desirous to fall out with men with whom before he was at agreement, setteth open a wide doore to let in many mischiefes. See verse 14.

Verse 20. *He that hath a froward heart, shall not find good: and he that is peruerse in his tongue, shall fall into euill.*

**H***E that hath a froward hart*] Which is not only misled by Ignorance, or subiect to faults by frailtie, or ouertaken at some times by passions, but is giuen to be wilfull and stubborne, his soule is in the power of frowardnesse: [*shall not find good*] shall obtaine no fauour or blessing from God, but iudgements and curses rather, both for his euerlasting state, and for his present condition, howsoeuer hee may seeme to possesse many earthly commodities: [*and he that is peruerse is his tongue*] which abuseth his tongue to swearing, lying, flattering, railing, filthinesse, or any other leaud speaking, [*shall fall into euill*] shall feelee and find in the end some heauie stroke of God to light vpon him. See the danger of frowardnesse, Chap. 11. verse 20. where *the froward of heart* are said to be *abomination to the Lord*: and Chap. 12. vers. 8. where he that is froward in heart is threatned to bee *despised*. And the danger that commeth by an euill tongue shall be shewed in the next Chapter, verse 7.

Verse 21. *He that begetteth a foole, begetteth him to his own sorrow: and the father of a foole shall haue no ioy.*

**H***E that begetteth a foole*] The parents of those children which are destitute of wisdom and grace, [*begetteth him to his owne sorrow*] procure to themselues matter of grieffe in the very generation of an vngracious seed: but feelee the bitterness of it when they find the frowardnesse and rebellion, and (it may be) the miserie and euill end of such sinfull sons: [*and the father of a foole shall haue no ioy*] His meaning is not, that they which haue wicked children are without all comfort: for then the best men, as *Abraham, Isaac, Iacob, David*, and other excellent persons, should haue been altogether comfortlesse, hauing godlesse sonnes as well as godly: but they



they can haue no reioycing in such a wicked progenie, so long as they continue in their impiety and folly. See Chap. 10.verse 1.

Verse 22. *A ioyfull heart causeth good health: but a sorrowfull minde drieth vp the bones.*

**A** *ioyfull heart* ] especially that which is refreshed and made merry with godly ioy, [*causeth health*] is many times as good as phylicke and wholesome medicines for the restoring of health to weake bodies, and keepeth the healthy in very good temper, by a certain vitall vigor which it conueieth into them: [*but a sorrowfull minde*] an heauie spirit, which is cast downe without iust cause, or beyond iust measure, [*drieth vp the bones*] causeth the body to be out of tune, and greatly diseased, by consuming the radicall moisture, and filleth the bones with aches, and wasteth the marrow that is in them. See Chap. 13. vers. 13.

Verse 23. *A wicked man taketh a gift out of the bosome to peruert the waies of iustice.*

**A** *Wicked man* ] Both the partie that hath the bad cause, and standeth in it, and the vniust Iudge, or other corrupt Officers, that wil be induced to do wrong, [*taketh a gift*] which the one hath prepared to giue, and the other knoweth to be brought, [*out of the bosome*] closely and priuily, that others discerne it not [*to peruert the waies of iustice*] to ouerthrow the right, and stop the course of Law, wherein (as in broad and high waies) the Magistrate should walke without all partiality. The force of gifts and bribes hath already been declared, vers. 8.

Verse 24. *Wisdom is in the face of him that hath understanding: but the eyes of a foole are in the ends of the earth.*

**W** *isdom is in the face of him that hath understanding* ] the modest, lightsom, & amiable countenance of a discreet

creet and vertuous person, and especially the staiednesse of his eies declareth and publisheth him to be wise; *[but the eies of a foole are in the ends of the earth]* his lookes and countenance bewray and discover the leaudnes, follie, and sottishnesse that is within him, and namely the inconstancie or wandering of his eyes, rousing hither and thither, as if hee would looke from one side of the land to the other.

Dolt.

A gracious heart will shew it selfe in a seemely countenance.

The sin of the soule doth mar the face, and maketh them that are faire to appeare ill-fauoured: and the sincerity of the conscience doth beautifie the countenance, and cause them that are deformed to looke pleasantly. Which *Salomon the Writer of this booke*, doth testifie in his other booke of Ecclesiastes: *The wisdom of a man doth make his face to shine, and the strength of the face shall be doubled.*

Eccles. 8. 1.

It is noted of *Stenen*, that euen when hee was in the hands of his aduersaries, and his aduersaries were in hand to take away his life, there was a maiestie in his countenance before all the Councell that *looked stedfastly vpon him: they saw his face, as it had bene the face of an Angell.*

Ag. 8. 15.

Reason 1.

First, godly wisdom maketh the heart good, and a good heart maketh a cheerefull countenance, as was before shewed, Chap. 15. verse 13.

2

Secondly, it freeth men from the force and violence of lust, pride, passion, and guiltinesse, which distemper the heart, and disfigure the face, as was to be seene in the wrath of that cursed caitiffe *Cain*.

Use 1.

Instruction, so to gouerne all our affections, that every one of them do grace our presence, and cause our faces well to become vs.

2

Sometimes we shall be occasioned to anger and displeasure: sometimes to mirth and cheerefulness: sometimes to sorrow and sadness: sometimes we shall conuerse with many publikely: sometimes with fewer priuately: in all those cases let vs so demean our selues before them that shall behold

hold vs, that they may see grauitie and moderation, with such gestures, lookes, and behauiour, as well becometh the sonnes of wisdomē. Fiercenesse, frowning, lowring, lightnesse, must be as heedfully auoided as complainants, that will bee ready to accuse vs of follie to euery one that looketh in our faces.

Reproofe of them that being too bad already, abuse their eies, and other members and senses, to make themselues worse; as vnclane persons and wantons doe fill their hearts with lust, the couetous with worldly desires, the proud with selfe-liking, and admiration of their owne persons, apparell, or possessions, and others as they are otherwise affected. These are farre from *Iobs* spirit, and *Dauids*: they make no couenant with their eies to restraints them from euill obiects: they pray not to the Lord to turne them away from regarding vanitie. Iob 3. 1. 1. Psal. 119. 37.

Verse 25. *A foolish sonne is a vexation to his father, and a bitternesse to her that bare him.*

**H**Is contemptuous and disobedient behauiour to his parents, and other leaud conditions, and (as it often falleth out) his vnhappy estate, doth fill the hearts both of his father and mother with anger, and with great griefe and sorrow. See Chap. 10. verse 1.

Verse 26. *It is not good euen to condemne the righteous, nor to strike ingenuous men for equitie.*

**I***T is not good* but euill and hurtfull *[to condemne the righteous]* to speake against or passe sentence vpon harmelesse men with our lips; or so much as to censure them in our hearts: *[nor to smite ingenuous men]* to punish wel disposed and faithfull persons, whom the Scripture, in regard of the free spirit that is in them, whereby they are preserved from the power and bondage of sinne, and in regard of the dignitie that grace hath aduanced them vnto, doth call by the name

of free men and princes, as the word here used doth signifie, [*for equitie*] either for shunning that which is vnlawfull and naught, or doing that which is commendable and good.

*Dost.*

It is very dangerous to deale hardly with good men for their godly behauiour.

Exod. 23. 7.

The Lord in the Law doth admonish the Magistrate to be ware of this sinne, and to the prohibition annexeth a commination or threatning, to make him the more heedfull to auoid it: *Thou shalt keepe thee farre from a false matter, and shalt not slay the innocent and righteous: for I will not iustifie a wicked man:* that is, I wil find out the guiltinesse of such vniust Iudges and Rulers, and I will accordingly plague them for the iame. This may be exemplified by that which befell *Pharao, Abab, Iezabel, and Manasse*, though not to his destruction, yet to his smart; when of a Prince he was made a prisoner, and bound with chaines like a malefactor. And the Lord Iesus told *Paul* whiles he was violent against them that beleueed in his name, he did but vnwisely beate the point of the goad with his heeles: *He kicked against the pricke*, as in the end it was told him.

As. 9. 5.

*Reason 1.*

Rom. 13. 3.

First, it is cleane contrarie to the end and purpose of authoritie, to lay burdens vpon well-doers: for the Magistrate is appointed to be the *Minister of God for their wealth*, and to yeeld encouragement and praise vnto them.

2

Secondly, they are all the members of Christ, and no lesse deere vnto him then the apple of his cie, as himselfe doth testifie, *Zach. 2. 8.*

3

Thirdly, euery good cause for which any faithfull man doth suffer wrong, is Gods cause; and therefore whosoever opposeth himselfe against that and him that maintaineth it, impugneth Gods glory, and pursueth his seruant.

4

Continuall cries ascend to heaven against them that smite the righteous with the fist of wickednesse; the crie of cruelty, the cries of them that are cruelly handled, the cries of all Gods people in the behalfe of the oppressed, against their aduersaries and oppressors.

Instruction,

Instruction for all them that are Gouvernours, either domesticall or publike, in the higher places or inferiour, to reserve their strokes for malefactors, and their fauour for well-doers. It is a sinne, not to incourage them, not to comfort them, not to defend and succour them: and especially to kill and murder them, as the tyrannical red beast of Rome is wont to doe. If it be not good to *condemne the iust, and smite the righteous*, then it is naught to spoile and vndoe them, and worse to make hauocke and slaughter of them: and then surely the world cannot long goe well with him and his adherents, Agents, and well-willers, nor with any of them that walke in his steps, sithence it is their occupation to bee butchers and shedders of blood, euen the blood of them that most faithfully and sincerely giue testimonie to the truth of the Lord. They are neuer about their worke, but when they are about some mischiefe against the people of God, and his seruices; which should mooue euery Christian Ruler to bee as vnlike vnto them in practise, as in profession; and to shew as much kindnesse to those that walke in the waies of righteousness, as they doe crueltie and fiercenesse.

Verse 27. *He that hath knowledge, spareth his words: and a man of vnderstanding is of a coole spirit.*

Verse 28. *Euen a foole, when hee holdeth his peace, is counted wise: and he that shutteth his lips, prudent.*

**H**E that hath knowledge] Which is endued with sound wisdom, [spareth his words] holdeth in and keepeth backe vnecessary and fruitelesse speeches: hee delighteth not in speaking much, but in speaking well: [and a man of vnderstanding] being both iudicious and godly, [is of a coole spirit] is moderate, and well staid in his affections: not easily bursting forth into anger, but diligently taking heed of the heat of his heart, and thereby is able to bridle his tongue from multiplying of many and passionate words. [Euen a foole, when hee holdeth his peace, is counted wise] So excellent a thing

thing it is to keepe silence in time and place, that euen a sillie person and Idiot holding his tongue, is deemed wise, and taken for a discreet man, because that by foolish babling hee bewraith not his ignorance and follie.

*Doct.*

It is a point of singular wisdom, to be silent vntill it bee fit to speake.

*Proucr. 19. 11.*

As he is barren and fruitlesse, that is alwaies mute, and will say nothing, so he is vnaduised and witlesse, that is euer talking, and will not conceale any thing. *A foole powreth out all his minde: but a wise man keepeth it in till afterward.* And therefore *S. Iames* admonisheth *euery man to be swift to heare, and slow to speake.*

*Iam. 1. 19.*

*Reasons.*

1

First, he that is talkatiue, and giuen to many words, doth through his rashnesse vtter many idle words: much mudde of vanitie wil issue out where the sluice of moderatiō is plucked vp, and passage giuen to all that can be spoken.

2

Secondly, hee wrongeth both himselfe and the companie, in taking the place from others which would be more profitable in their conferences.

3

Thirdly, he maketh himselfe contemptible and ridiculous to them that heare him, by shewing his pride, arrogancie, and ignorance; whereas hee that is more desirous to hearken to others then to heare himselfe, is commended for his modestie and discretion, healeth his ignorance by learning in silence, before that he was known to be ignorant.

*Use 1.*

Confutation of their vaine mindes, that thinke their speaking much wil make them much to be commended and spoken off for wisdom. They trust that their praises will bee as many as their words, and therefore their words bee as many as they can haue time to deliuer, and more then any wise man is willing to heare. But seeking glorie, they meet with disgrace: and hoping to bee had in admiration for being able to say very much, they fall into derision for not being ashamed to talke too much. The simplest and meaneest that hath so much wit as not to discouer the want of his wit, is preferred by God, and all men of iudgement, before him that

that is continually striving to shew himselfe wittie, by multitude of words.

Instruction for every one to be no lesse frugal in ordering his words, then he ought to be thriftie in managing his state. For it is as dangerous to be lauish in spending of speech, as it is to be wastfull in laying out of money; and both will bring shame and miserie. In regard whereof, it is needfull, among many other vices, to abandon selfe-conceit and wrathfulness; and among many other graces, to store the heart with lowlinesse and long-sufferance. When the affectiōs of a man are kindled with passionate distempers, his tongue soorthwith is fired with the flame thereof, and the hot breath that fummeth out of his mouth is difficult to be cooled. All immoderate anger and fiercenesse doth weaken the heart, and strengthen the lips: it maketh the tongue violent, that it wil not be tamed; and the minde impotent, that it cannot overrule it: and therefore when *James* perswadeth men to be *slow* *Iam. 1. 19.* *to speake,* he doth aduise them to be *slow to wrath* also.

*E f N f S*